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ZION'S WORKS

VOLUME XI



# ZION'S WORKS

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NEW LIGHT ON THE BIBLE

FROM

THE COMING OF SHILOH, THE SPIRIT OF  
TRUTH

1828-1837

*VOLUME XI*

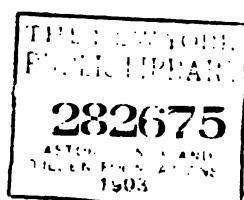
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**ZION'S WORKS**

**VOLUME XI**



# ZION'S WORKS

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‘THE VISION OF JUDGMENT’; OR, THE  
‘RETURN OF JOANNA FROM HER TRANCE.’

(*Published in London, February, Year 4, 1829.*)

THE ‘Vision of Judgment,’ etc., was absolutely the *first* ‘printed’ work of Zion’s—the New, spiritually-translated being, or ‘Heavenly Man’; and indeed, contains the *earliest* words of Divine *truth* ever given unto the world, comprising, it will be seen, a letter of December 30, Year 3 (*see* pp. 2-5); which—with the exception of the one from the Workhouse of November 26, at the close or completion of *his Visitation* (*see* pp. 183-191)—is the only *writing* of the Messiah extant *in that year* (1828), and *so dated*.

Though of course *this work* would be written *during* the December of Year 3 (and January following, when also the great MS. ‘Epistle to the Jews’ was written—*see* Vol. VI. pp. 1-88), immediately after his ‘escape’ from the Workhouse, on the 30th of November, and his appearance at the house of Brother ‘James’ (in whose name the book was published), Mr Twort, ‘Hope Cottage,’ Hope Street, Walworth Common, where he

stayed till they set out for Nottingham, in October of the following year.

[The extraordinary circumstances of his first appearance, are recounted in a writing of January 14, Year 7. See Vol. VI. pp. 145, 146.]

The believers in the mission of Joanna Southcott are naturally *first* addressed, *by the* 'Shiloh' for whom they looked or were led to *expect*; and the new-born '*child*' is evident from the *beginning*, to ever *grow* to infinity of glory and virtue. And *to be led* to 'where *this* young child is,' we must ourselves become children (having all *to learn*), for 'of *such* is the Kingdom of Heaven.'  
—C. B. HOLINSWORTH. December 18, Year 72.

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(*Letter, December 30, Year 3, printed at the close of the original publication.*)

To MR E. C.

SIR,—I should not take up my pen to address you, only from motives and feelings of that charity and benevolence that I would wish another to exercise towards myself, therefore hope you will give this letter a fair and candid perusal. I write—not as bearing in mind anything that transpired at your house, when I, in company with my friends Mr Twort and Miss Marshall visited you, or anything mentioned in your letter to Mr Twort; no, I know that the 'Power of darkness' is the author of all opposition to the truth, and therefore I return not 'railing for railing.' God has promised that every truth shall be laid before man by the 'Comforter,' as it is written, 'He shall take of *mine* and show

it unto you, and he shall guide you into *all truth*' (John xvi. 14); but it is required of man to 'prove all things'—to know and prove that God *does speak*, and to ascertain this, there is needed (on the part of man) patience, humility, *self-denial*, and 'fear of God'; because all along we have been informed, that 'in the end, the *mystery* would be *great*,' for no man, however favoured with Divine revelation, was ever *able* to form any *idea* of the way and manner of the Lord's coming in 'the end'; for God kept this a profound secret until '*the time*.' Did any in *past* time, whether called 'Patriarchs,' 'Prophets' or 'Apostles,' know? Did the 'instruments' in *these* days, *know*? No, not one of them; not Joanna Southcott (the *last*) herself, though all the 'Prophets' spoke of it by the Spirit, yet the *knowledge* was withheld from them.

Therefore, seeing that the 'way of Wisdom hath been *hidden* from the eyes of all living,' how *careful* ought men to be now we are *come to* 'the end,' 'lest haply we be found fighting against God' (Acts v. 38, 39).

Let me ask, What should we now be contending for;—'Who shall be greatest in the kingdom of heaven?' 'God forbid!' But rather let it be, What shall I do to inherit the Crown set before me? how shall I bring a *pure* heart before God? how shall death be destroyed, and eternal life be established in me, that I may be for ever in the Divine Life, and become a worker *with* God for the establishment of *His* kingdom of righteousness and peace and joy in the Holy Ghost, universally? Now I, '*Paul*,' must have a 'Paul'-*spirit*, a 'Paul' zeal; and that I might possess these I must have a miracu-

lous calling, I must have a 'Paul' *teaching*; for the *Spirit* speaking by the Prophet *named* 'Paul,' is *the* 'Paul' spoken of in the writings of Joanna Southcott, and all the 'Epistles' are speaking of this time ('the world to come'), all are '*the wisdom of God in a mystery*' (1 Cor. 2-7). Let us look at the *type* of 'Paul' in the Scriptures; first the name was 'Saul,' which signifies 'hell' or 'the grave,' and therefore it is written, 'Death and hell shall give up the *dead* that is in them'; *i.e.*, one first, by the power of God, shall give up *his dead wisdom*. 'O death! I will be thy plagues! O grave, I will be destruction!' Then 'death and hell' must be destroyed in *this* 'Paul,' that he might have on the New Name; for the name 'Paul' signifies, 'one that hath obtained rest'—the 'door or entry into a flock'—'marvellous'; and the true 'Paul' acknowledges that *he was* a 'blasphemer,' that he 'persecuted the Church of God,' that he was an 'injurious person.' Moreover, he must be 'caught up into Paradise' to have those mysteries explained unto him, that no man ever knew before—the 'mystery of God, of the Father, and of Christ,' that he might be qualified to 'preach among the Gentiles the *unsearchable riches of Christ*.' I might say much more on this subject, but enough is here to show that characters have been spoken unto by the Spirit, in the Word given down through time, as *the shadows*; but when the *substance* comes *all is revealed*; the one 'appointed' *experiences* the 'light' shining in him, 'above the light of the sun,' and is 'smitten with blindness,' and then restored again by the Divine power, and the 'Son of God' *manifested* in him.

Now Sir, see how impossible it will be for any man to *impose* himself on the people *as this character*, for 'the signs' must be found in him, *done* by the 'finger of God,' so it is put out of the power of anyone to *deceive* by *profession* merely. Sir, you called what I read at your house, a 'piece of patchwork,' well I know that I shall not be ashamed of '*Joseph's coat*,' for it was made by a skilful hand, however contemptible in your eyes; and however this letter may be received by you, I shall have the happy reflection that I have given you a friendly caution; and I warn you to 'take heed lest your last error be found to be worse than your first'; the Lord chooseth whom *He will* to do *His* work (Isa. xlv. 9, 10; John xii. 48.)

(Signed) JOHN.

---

(Original Title Page.)

# ‘The Vision of Judgment’;

OR, THE

## ‘RETURN OF JOANNA FROM HER TRANCE.’

---

‘I will stand upon my watch, and set me upon the fenced place, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, *Write the vision*, and make it *plain* upon tables, that he may run that readeth it’ (Habak. ii. 1, 2).

‘But in the days of the voice of the seventh angel, *when* he shall begin to sound, the *mystery* of God should be *finished*, as he hath declared to his servants the prophets’ (Rev. x. 7).

‘But Jerusalem *which is above* is free, which is the *mother* of us all’ (Gal. iv. 26).

‘Honour thy father and thy *mother*: that thy days may be long upon the land which the Lord thy God giveth thee’ (Exod. xx. 12).

---

‘A second Adam must appear, Ere your redemption come; But how can you so blinded be; Can Adam now appear, *Without his* Eve, do you believe? Now see the mysteries clear. No; I must come in Adam’s form, Thus to create *all new*, And *from* Me must the Woman come, The *good fruit* thus to show.’—See J. S.’s Prophecies—Book called ‘The Birth of the Prince of Peace.’

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LONDON 1829.

PUBLISHED BY CHARLES WILLIAM TWORT.

February. New date—Year the Fourth. Price 1s.

INTRODUCTION.

THE following little work, though written in answer to a letter received from Mr C., one of Joanna Southcott's 'judges,' and minister of the chapel called 'The House of God,' Walworth, is seriously recommended to the attention and perusal of *all* people, as it is a subject of the last importance to every 'soul' of man, and will be found particularly interesting and acceptable to all those who have been anxiously looking for the 'Kingdom of God' and the *fulfilment* of the Holy Scriptures, and of all the prophecies and spiritual revelations, dreams and '*visions*' given from God through various instruments, as well in this latter period of time as in the former ages.

The 'wise' men of this day, who have taken upon them to 'expound' the Scriptures, have told us that prophesying *ceased* long ago; but surely they have not had *this* 'information' from Holy Writ, but have presumed to contradict it, for the Holy Scriptures declare that, 'In the last days both the servants and handmaids should prophesy, dream dreams, see visions,' etc.

But the people of the latter age (I mean particularly the 'teachers of religion' who have lived within the last fifty or sixty years) have used all their influence to *drive away* from the minds of men every idea of *super-natural* 'religion'; tell them of 'revelations,' or communications received *immediately from* God, or of the *appearance* of

And what is the consequence now at this day? *Professional* 'Infidelity' abounds to such an extent that 'God' is confounded with mere 'humanity,' and *natural* 'good' is called 'Religion.' Thus there are mainly nothing but '*naturals*' in the world, who having no *spiritual* experience of their own, *deny* the *power* of the Eternal Spirit to *speak* directly to man, because they would not *wait* and '*be still*.'—C. B. H.

angels, or of dreams of a supernatural tendency, and they are alarmed, or scoff at the idea; and everyone favoured with Divine and Spiritual teaching, is counted an enthusiast and cried down as mad. 'Satan,' the 'Power of darkness,' having gained such an ascendancy as this over the minds of men, they think that *their* 'kingdom' is secure enough; and indeed so great is this 'power' in men of late, that 'infidelity' (as so-thought 'Christians' call it) has taken such deep root and has spread itself to such an 'alarming' extent, that *according* to the *old* 'creed,' 'no flesh could be saved'; but blessed be the God of truth, who hath '*reserved*' an 'instrument' unto *this* time to go forth against this power—the 'Man of *reason*' who has '*defied the power of the living God*'; and this instrument is none other than 'Shiloh'—the '*Spirit of Truth*' who is now come.

The writer of this work has two things only in view, viz., the glory of God his only Lord and Master, in whose fear he writes; and the good of his fellow-men, among whom he sees no one *less deserving* of the favour of God than himself, and of course cannot say to any, 'Stand by thyself; I am holier than thou!'—but 'by the grace of God I am what I am' (1 Cor. xv. 10), and if it is of grace it is not of works; 'therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed' (Rom. iv. 16).

The enlightened reader will, in perusing this book, remember the words by 'Paul'—'Without controversy, great is the mystery of Godliness;<sup>1</sup> God manifest in the

<sup>1</sup> See the wondrous ordination of this term of Scripture, viz., 'controversy,' in the *after-expansion* of it in his Epistle on Job, Year 7, written in the Gaol, Vol. II. pp. 25-27—a notable example of the *growth* of the Divine 'child.'

flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory'; but the 'mystery' is now opening, and the 'Kingdom of God' so long desired by earnest minds, is now begun on earth, and will in the sequel of time spread its benign influence over the globe. But it is not coming 'with observation' (Luke xvii. 20), not according to human invention, 'not by might nor by power' (of man), 'but by my spirit, saith the Lord' (Zech. iv. 6). For the *Spirit of truth* will be found rising up in men, women, and children, in every city, town, and village, working in all 'one heart, *one* soul, one mind,' just as the *Inspired Word* says (Acts iv. 32), and so 'Babylon' will be surprised and taken, in a way never expected, for the Light of God will devour and destroy *all* opposition, abrogate all laws but the law of love, joy, peace; and righteousness, equity, and truth thus will go on to be established, until all evil is overcome of Grace, and driven from the earth.

The 'stones' of this glorious and spiritual 'temple,' of which this grand structure is to be composed, are now preparing, 'for Hiram' (signifies '*Exaltation of Life*,' or 'their liberty,' likewise '*He that destroys*'), the chief architect, is found at last, who is carrying on the work gloriously, and will raise up and complete the building without the 'noise of a hammer being heard.' God is a God of order, as well in the spiritual or new creation, as in the visible material world, and formation of man in the *outward* figure; therefore agreeably to His decrees, and to fulfil the 'Scriptures' and all *other* prophecies that have been given to men — who prophesied of 'the end,' He fixes His 'Standard' in one, which is the spiritual

'man-child' brought forth *of the Word* by Joanna Southcott; but let no one say that he 'bears record of himself,' no, but shows that the Scriptures, in union with Joanna's Writings, and those again connected with the Bible, declare plainly that such a one must arise in *this* 'latter day'; and that *until* such a one appeared, the Scriptures and all other prophetic writings remained enveloped in mystery; and to such 'a time' *as this*, and to *such* a character coming forth, they all point. Nor could the 'Kingdom of God' be established on the earth, or be seen, before a man was 'born again,' as written of 'Nicodemus' in John iii., about which we have both heard and read so much, *every* 'sect' and party insists that *it must* be, yet *what it is*, is a mystery to them;—'Ye must be born again!' sounds forth from every pulpit, but neither preachers nor people know what they *mean*. And, O blessed be God, the day is at last come, when by *way of birth* (in a mind) the blessed *Spirit* will go forth in all that do participate *hereof*, until the glory of 'Messiah's' reign is established universally, and 'God be all, and in all.'

I have no ill-will to any man, but on the contrary good-will unto all; but I confess I *am at enmity with* the 'powers of darkness' alone, by which the whole world has been deceived; and these are (in many) working strongly *against* the 'Kingdom of God,' though *by words* they profess to be supporters of it, yet by the way and manner in which they have handled the Word of the Lord, and have spoken of those whom God has sent forth in His work, and who have been faithful 'servants' unto the end of their lives, they declare plainly that

their 'deeds' are evil, and they 'hate the light,' neither will they 'come to the light, lest their deeds should be reprov'd.'

I heartily wish that Mr C. and all who stand as he does, may be delivered from this state of mind; and with these good wishes the following answer to his letter was written, but as his words aim at destroying the 'right ways of the Lord,' and oppose the just, equitable, and merciful decrees of God, I cannot but condemn them; and this I do by showing forth *the truth*, of which every-one will be able to form *a judgment*; and that each may be able to arrive at right knowledge, is the earnest and sincere desire of your servant in the blessed work of the Lord.

(Signed) C. W. T. [*for ZION*].

---

'THE VISION OF JUDGMENT,' ETC.

SIR,—Your letter to my friend, Mr Twort, was read among us with great attention:—You 'are glad (you say) of an opportunity of laying before the world, messages from the celestial world,—not any uncertain or doubtful impressions on the mind, involved in obscurity, or questionable in their import; but messages delivered in an audible voice, distinct and clear as man speaks to man; and those frequently when numbers have been present; words spoken as clear and intelligible as those spoken to Paul going to Damascus, "Saul, Saul, why persecutest thou me?"'

Sir, I rejoice that the time is come when the mysteries of those communications given through various instruments in time past, will now be laid open and explained; as it is this, together with the *unsealing* of the Sacred Scriptures, that will chase away the darkness, ignorance and death in which we have all been enveloped, and will—‘On the sightless eyeball pour the day.’—POPE.

I think it a great privilege to be in the company of those who are favoured with Divine revelation, or who are, as you say—‘visited by messengers from heaven’; but though they *deliver* those ‘messages,’ as you describe, yet as to their *import* or *meaning*, a man *without* the *special* gift of ‘discerning spirits’ and *understanding* mysteries, may be greatly deceived. You perhaps, will say—‘How can there be any mistake as to the meaning of those heavenly messengers, when they speak to the very persons then present, even *naming* them, and telling everyone the *office* they are to fulfil in the kingdom of God?’—to which allow me to answer, I think that if I myself was present, and the Spirit through anyone had *named* me *as being* any particular or specified ‘character’ that *should appear* in the ‘latter day,’ I should judge that at most I was but the *shadow* of the one, nor would I be prevailed on to believe *myself* such a one, *until* I found myself *really in possession* of the *qualifications* that were needful to enable me to *fulfil* the important station. I say I should be doubtful of *the spirit* that appointed me *to the office*, and should fear that it was not a true spirit, until I was wrought upon in a *super-natural* manner; or at least, I should think

that I did not *understand* the Spirit, for this reason, that 'God calleth things that are not, as though they were'; and it is evident that the many 'characters' of Scripture were mentioned as *types*, from the Word not being *fulfilled* in *former* time.

Permit me here to bring forward an instance or two, in illustration of this;—first, God said to Adam and Eve, 'Be fruitful, multiply, replenish the earth, and subdue it'; yet those words stand for 'the end,' to have their fulfilment in the spiritual 'Adam and Eve' who should stand at the head and be the parents of a new generation, a spiritual offspring,—a 'holy nation,' a 'peculiar people,' a 'Royal Priesthood,' in whom God shall be glorified on the earth.

This pair will 'be fruitful' in producing *such* children, these are they that shall 'replenish the earth' (man), and will 'subdue' man unto God; and unto this pair all that 'seek God' and 'follow after righteousness,' are commanded to 'look,' *see* Isa. li. 2—'Look unto Abraham your father, and unto Sarah that bare you; for I called *him alone*, and blessed him, and increased him,' etc.; read the whole chapter, for *this* 'Abraham and Sarah,' is the 'Adam and Eve' of Genesis, and the same promises are made to both, and so it is found of numerous others in Scripture.

Again, God says to Abraham (Gen. xvii. 19), 'Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.' Further (verse 21), 'But my covenant will I establish with Isaac, which Sarah shall bear unto thee

at this set time in the next year'; and again the Word saith, that 'In Isaac all the families of the earth should be blessed';—now to this day this Word is not fulfilled in an outward way, but is begun now spiritually. Who then *is this* 'Isaac?' it may be asked. I answer, 'Christ'—the 'Wisdom of God and the Power of God' *revealed in man*! this is that *Divine* offspring of the spiritual 'Abraham and Sarah,' this is he in whom all the families of the earth shall be blessed; for *this* is 'Eman-uel'—'God-with-us,' this brings God *to* man, and unites man *to* God. 'Isaac' means 'laughter'; and surely it is this union alone that can wipe the tear of sorrow from every face, light up every countenance with gladness, and make us all *laugh* and be merry together.

Again, see what is said in Matt. xiii. 11—'It is

So great was the revolution effected in Zion, by turning the *inner* man into the Lord; and the consequent overwhelming *change of knowledge* he had to convey to his fellows on earth, that he suffers them *at first* to retain the belief of the 'events' recorded in the Bible having *occurred*, and the various 'persons' *named* to have existed, in order to *gradually* prepare the minds for his declaration of the 'Sixth Year' that '*all* was allegory.' And even *allowing* all to have transpired *literally*, it could have been but as *types* and *shadows*; for where is the result? what are the effects? and when was the *knowledge of God* brought in thereby? 'God is a Spirit' and His Word is spiritual, and He speaks only of *Spirits* and their actions in the region of the mind, under every name and symbol used; and now His plan is revealed, we can '*laugh*' at His deep device, and with joy at the discovery; which none who 'abide in the letter' of the Word *dare* think of doing, nor conceive the *idea*. At the time of Zion's appearing—the Head Spirit or 'Prime Angel' and Intelligence from God, all spirits were in motion to 'meet' him, of various orders, both 'Upper' and 'Lower' (see Vol. V. pp. 41-47, November 16, Year 8); and thus many arose with 'missions,' but none could give *knowledge*, and the case of this Mr Elias Carpenter's assumption of an *office*, through his *name*, is an example, to which Zion gives *after-reference* (December 30, Year 9, Vol. V. pp. 222-3; and March 15, Year 10, Vol. VII. p. 68-70). Now these *communicating* spirits *have ceased*; and we see the *degrading* results of man's *invention* in what is called 'Spiritualism' in modern times.—C. B. H. December 22, Year 72.

given unto you to know the mysteries of the kingdom of heaven'; but was it so? for in another place (1 Cor. xiii. 9) it is said, 'We know but *in part*'; and again (Luke ix. 55, and x. 19), 'Ye know not what manner *of spirit* ye are of'; further, 'Ye shall tread on serpents and scorpions, and tread down all the power of the enemy'; was this fulfilled? No, there were only *shadows* of 'the end'; and just so stood all those that were with 'Joanna,' and other *visited* characters in these days, for even her 'Judges,' and all her contemporaries, were but shadows of those, who should be *enabled by the Spirit* to *understand* the true *spiritual* meaning of all the Word of God; and this is 'the time' that all are called upon *to judge* the Woman's Writings, and to come to a right knowledge of the 'ways of the Lord.' Enough, I presume, is here said to establish our assertion, that God speaks to the shadow as *if it were the substance, i.e.,* 'calleth those things that be not *as though they were*' (Rom. iv. 17), and in this He hath proved himself *to be* 'without variableness or shadow of turning'; seeing that in this age *He acts* as He *spoke* by the Prophets in ages past, till the *substance of all* appeareth.

I hasten now to the next part of your letter, where you say, 'The Lord will permit the purest and most faithful of his creatures to have impressions from the Powers of darkness, to try them; nay, in some instances he will suffer them to be *deceived*, and acted upon *as from Himself*, that they may have an accusation against Satan.' To which I answer, I acknowledge that 'Satan' (the 'Powers of darkness') has been permitted to tempt and try man, and in some things to foil the faithful

servants of God; for this reason, that in the world of evil (*i.e.*, ignorance of God) the Lord would show no 'partiality' to one being above another, in the outward life, therefore the 'servants of the Lord' have been left exposed to the temptations *of the world*; and in the next place, if a 'prophet' was not tried, tempted and buffeted by the opposite power, he would grow proud, and become '*exalted*' above *his fellows on the earth*, thinking that because he had revelations given him, he was *above the rest in nature*; so he is left to be distressed in various ways, as far as is needful to answer the end, viz., to keep him from rising up in *pride* and presumption, of which he would be in danger not having *knowledge* to guide him;—this was eminently the case with Mr 'Brothers.'

You say, in the next place, that 'There never was a human being existing in this world, the pure and holy *body* of Jesus Christ excepted, that was out of Satan's reach';—but, was there never *to come* '*a time*' when the 'evil spirit' that *darkens* the mind of man, and fills it with 'enmity against God,' should be divided from the soul of man, and instead of 'walking in the night' (being '*alienated* from the life of God through the ignorance that is in them,' Ephes. iv. 18), that the day should dawn, and the 'Day-star should arise in the heart'; *see* the following Scriptures, Heb. iv. 12, 13; 2 Peter i. 19.

Now the Word of prophecy which foretold of the 'Kingdom of God,' was given as a '*light in a dark place*' all along *to this time*, for those that had the Word *to record* had not the *light* and knowledge of it, but were used as instruments to hand it down to posterity, until

the establishment of the 'Kingdom' itself; they did not derive the *real profit* of it, but recorded it to stand for 'the end,' to have its *fulfilment* in those that should be '*born of the Spirit*,' and raised up unto life eternal in '*the last days*'; for proof of this, see the testimony by 'Peter' concerning this very thing (1 Epistle i. 12, 13), 'Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now *reported* unto you by them that have preached the gospel unto you with the Holy Ghost *sent down* from heaven; which things *the angels desire to look into*. Wherefore gird up the loins of *your mind*, be sober, and hope *to the end* for the grace that *is to be* brought unto you at *the revelation* of Jesus Christ.'

Now if this blessed 'revelation' is begun in a man, he is no longer subject to the evil spirit but to the good, and in the good—which is Light, Life, Joy, and Peace, he will go on, and 'shine more and more unto the *perfect day*'; for now is the Word by 'John' fulfilled. [See Vol. III. pp. 302-354, for the *final* instruction of January, Year 12.] 'In the beginning was *the Word*, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth *in darkness*; and the darkness *comprehended it not*. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all *through him* might believe, which was the *true Light*, that *lighteth* every man who cometh into the world;—but *what* 'world' does this mean? I

answer, Not the 'old world' of 'darkness and ignorance,' for it '*knows not* God.' The Word recorded stands for this very present time, for this is the 'beginning of the *creation* of God,' of the 'world of holiness,' righteousness, and peace and joy in the Holy Ghost, in every heart that receives '*the Word*'; they shall *rest* in the love and *enjoyment* of God, without molestation of the 'evil powers'; this is *that* 'rest' spoken of by the Spirit,—'There remaineth therefore *a rest* to the people of God' [*see* Vol. VIII., p. 208 and on], and the 'door' in this world *of rest* is now standing open unto all true believers, and *this door* is Christ, the 'True Light,' and 'He that entereth not *by this door* into the sheepfold, but climbeth up *some other way*, the same is a thief and a robber; but he that entereth in by the door is the Shepherd of the sheep,' etc. This is that very 'door' mentioned in Zech. xiii. 1—'*In that day* there shall be a fountain *opened* to the house of David and to the inhabitants of Jerusalem for sin and for *separation* (Heb.) for uncleanness.' Again (Rev. iv. 1), 'After this I looked, and behold, a door *opened in* heaven'; *i.e.*, the heavenly heart or new mind *in* the Instrument of Life, where the blessed 'Trinity' ('Faith, Hope, and Charity') is come to dwell in unity.

Though it has hitherto been the unhappy lot of the 'human' race (the beings called 'men and women') to be under the power and dominion of darkness or evil, so that error has reigned over them with despotic tyranny, keeping them '*in bondage* under the curse of a *broken* commandment'; yet God promised '*deliverance* from this bondage of corruption' into the enjoyment of glorious liberty and freedom (*see* Rom. viii. 21), and the

man that would oppose this, cannot be called less than an *enemy* to the 'Kingdom of God,' who would not *allow* God (had they their will) to *fulfil* the *promises* He *has made*. Our blessed God and Father has caused His promises to be recorded throughout the Scriptures, that *a time should come* when we shall be 'made free from sin,' and temptation-proof here upon the earth, 'through the blood of the Lamb,' *i.e.*, the Life of the Lamb (for 'the blood is the life') communicated to the soul, or establishing itself in the heart, *destroying* the old 'sinful' life—the 'old Adam'—the 'earthy man'; and the 'second Man'—the 'Lord from heaven,' enthroned there as the rightful Sovereign, Lord, and King! (*see* Epistle to Rom. vi. 14, and 22 also; and 1 John iii. 5-9, and again v. 18-20). Now this is that '*eternal life*' promised throughout the Scriptures that we should enjoy in 'the end'; and God has undertaken to work all this in us by *His Spirit* 'Faith' that 'worketh by love' (Gal. v. 6) 'and purifieth the heart'; and if 'that wicked one' (Falsehood) '*toucheth* us not,' are we not out of his reach? Yes, we are redeemed from his power, 'Satan is cast out,' and 'he that denieth that Jesus Christ *is*' (thus) 'come *in the flesh*, is Anti-christ,' he is *against* 'Christ' and wants to keep up the Devil's kingdom; but 'Christ' (the 'True Light') 'hath made me free,' and his power will keep me to 'stand fast in *that liberty*,' never more to be 'entangled with the yoke of *bondage*'; but ruled by the law of love which

The declaration of the Mission of the 'SON,' is plain, unequivocal and decisive, from the very outset; and Zion having so recently been emancipated from the 'yoke of bondage' himself, is *full* of the joys of his great deliverance and anxious that his fellow-beings should participate therein; though knowing they were creatures of *time* merely, he has so to word it at first, that an immediate and even *outward change* might be expected; and it was needful to

gives one eternal 'Sabbath' of rest, observing no forms or modes of *external* worship, no 'set *days*,' 'new moons,' or 'fast days' (*see* Isa. lviii. 6-8). Read the whole chapter.

Mr. C. in the next place proceeds thus:—'Tell me why Job was tempted? The most holy Spirit declares "Job was a perfect and upright man," and as such he could not die; and Satan complained God had so hedged him in that he had no chance, though he watched him daily; so permission was given to try him. In all his trials Job abided in truth, had the fear of God before him; yet Satan made him a transgressor, in self-justification.'

This and more he says concerning 'Job'; but this much is inserted as a specimen of the darkness of the mind of man *without* the light of the 'Spirit of truth'; there is a *mystery* concerning 'Job' which no man *by his* 'learning' could find out, but the *only* REVEALER of the

lead them thus into the way of the Spirit, that they might *by degrees* get out of time into eternity, and become spiritualised to dwell *beyond* temporalities. The Heavenly Kingdom or New world ushered in at his Advent, is of so illimitable a nature, that the mind of man (as he has been) could not grasp the idea except by *little and little*, and therefore must be '*persuaded to Salvation*'—so free, bountiful, and entire, that mortal man could form no conception of. Zion makes the mighty *disclosure* unwaveringly and distinctly, supported by the incontrovertible Scripture testimony; but at the same time is evidently aware of the opposition *he must 'meet'* with from 'the Adversary'; for alas! the world *has been* so deceived by 'Impostors,' 'false prophets,' 'false witness,' and 'false Christs,' that they are *ready to reject* anything of 'Revelation,' and to 'kill *the Heir*' himself when he *comes*. What has the long-standing 'Christian' profession, called 'the Church,' with all its paraphernalia, forms, customs, ordinances, and commandments, existed for up to this time, with the circumstance of the '*Protestant*' secession; but as a visible *representation* only of God's own invisible Act in *real* humanity at His 'appointed time'; and though thousands have 'laid the flattering unction to their *souls*,' that they were 'Christians' and practising *every virtue* under *that name*, which *sufficed* for the *old* world both collectively and individually; yet behold those 'times of *ignorance*' God winked at, in His merciful ordination that none should suffer the *soul* 'death' till the 'time of the end,' when He breathes His Life into '*the dust*' which was the '*body* of Christ.'—C. B. H. Christ's mass Eve, December 24, Year 72.

mysteries of the Word hath made it known, and will go on till all the Bible is explained, and *this alone* will bring men to one mind and make their jarring discord cease.

The 'Book of Job' is not a *history* of anything *that is past*, but a *prophecy* of things to come, and '*Job*' *himself* is a character that *was to be manifested* in the 'last times,' even *this present* day. The name 'Job' means 'sorrowful,' 'hated,' or 'fighting,' 'howling out,' or 'abiding enmity'; and in the *meaning* of the name is *hidden* the mystery of the subject; first—Sorrowful—a 'man of sorrows,' an afflicted man, one who should pass through much tribulation, that *no being on earth was ever exercised in* before. He was 'a man of sorrows' indeed, who must suffer *in this* day after a spiritual manner, bearing *his cross* with him, that the Lord's kingdom may come on earth, and this man is spoken of in the Word under the *type* of 'Simon the Cyrenian,' see Mark xv. 21—'And they *compel* one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.' Again, 'Paul' to the 'Colossians,' i. 24—'Who now rejoice in my sufferings *for you*, and *fill up* that which *is behind* of the afflictions of Christ in my flesh for *his body's* sake, *which is the church*';—it is clear from these Scriptures that such a character *must appear*, but to make it still more plain I will show why *this* 'Simon' is so *particularly* mentioned, *and as being* 'the father of Alexander and Rufus'; these 'two sons' mean the good and evil standing in the man, as in the other *type* of 'Rebekah bearing Jacob and Esau'; 'Alexander' means the 'helper of men,' which is Light, Truth, and Grace—the true 'Help-mate' for men; and

'Rufus' means 'red or redness,' which answers to 'Esau' or 'Edom'; for 'Jacob' calls his brother Esau, '*Edom*,' because he sold his birthright unto him for a mess of pottage made of *red* lentils. And here is the mystery of the words in Isa. lxiii., 'Esau' must be cut off by slaughter, the 'sword must go through the land,' the '*two-edged* sword' must 'go through the Wo-man's soul,' to cut off the 'evil generation,' the 'powers of darkness'; therefore this man is 'baptized into death,' and this is that 'death' *through* which '*death, hell, and the grave*' is *destroyed in* him—the 'evil fruit'—that the 'good fruit' alone may remain; read the *destruction* of 'Esau' in Jer. xlix. 10 and on—'But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his *seed* is spoiled; and his brethren, and his neighbours, and *he is not*. Leave thy fatherless children, I will *preserve alive*; and let thy widows trust in me. For thus saith the Lord; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.' Verse 17—'Also Edom shall be a desolation; everyone that goeth by it shall be astonished, and shall hiss at all the plagues thereof.' Verse 20—'Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman' (means the 'South' or '*Perfect*'); 'Surely the *least* of the flock shall draw them out; surely he shall

make their habitations desolate with them,' etc., to end of verse 22. *Read* also the Prophet 'Obadiah.'

Now the truth of the Scriptures could never be brought to light, until some man was *worked upon* to go to the *bottom* of every truth therein, and of J. S.'s writings; he must first be plunged into a state of sufferings, for the Word must be *first fulfilled* in one man before the *light* of It can come, either to himself or the people; for his sufferings are designed not only for the obtaining of light and knowledge for himself, but for all the people (And let it be observed that the 'Light' of the Word of God is *Eternal Life*, is our Redemption from all error); therefore he suffers as a *public character*, as well as inwardly or mentally *for himself*, and his 'sorrows' and 'sufferings' are clearly and powerfully set forth in the Scriptures, a few portions of which I shall here bring forward;—Job x. 15 and on—'If I be wicked, woe unto me; and *if* I be righteous, yet will I not lift up my head. I am full of *confusion*; therefore see thou mine affliction; for it increaseth. Thou huntest me as a fierce lion; and *again* thou showest thyself marvellous upon me. Thou renewest thy witnesses *against* me, and increasest thine *indignation* upon me; *changes* and war are against me. *Wherefore* then hast thou brought me forth *out of* the womb? Oh that I had

What have the *historical* quibblers on the *Sacred* Scriptures, to say to the circumstance related of 'Simon bearing the Cross,' as they understand it? Surely a character singled out in so particular a manner for such a distinct and momentous purpose, deserves more than a *passing* recognition or reference, in the *reading* of! But the *identity* of every character *drawn by* the Spirit of Inspiration, was ever undiscoverable by the intellect and sense of mere rational 'man.' 'Simon' (he 'that *hears*' and at last 'obeys') is '*compelled*' to bear the *crossing* and *thwarting* of his old nature or self in every respect, in order that he may attain the Divine Nature; and his being a 'Cyrenian,' shows that the 'wall' of opposition was in him, the 'coldness' of unbelief on his '*meeting*' with the Divinity; which *he is* to wear as his own.

given up the ghost, and no eye *had seen* me'! etc., etc. This language is *wrung* from him through the sufferings that are *laid upon* him, for God *left him* to the buffetings of 'Satan' (the 'Powers of darkness') to tempt and try him to the utmost, that although he had sacrificed already every temporal interest, and *given up* all that was dear unto him *on earth* to obey the 'commands' of the Lord [Fully recounted in the 'Judgment Seat of Christ,' 6th Year. See Vol. X. pp. 77-89]; and although he spent his days and nights in 'praying' and 'crying unto God' for the downfall of 'Satan's kingdom,' that the earth might be reprieved from the misery under which it groaned, and outwardly is still groaning, and that God might take possession of every heart, that men might give unto the Lord the glory and honour *due unto* His Name! Yet 'Satan' is permitted to go to work upon him, to see if that Spirit or Principle could *prevail*, only to 'touch not *his Life*.' God *seems* to withdraw His supporting aid, to *hide* His face from him, to *shut out* his 'prayer,' to *appear* like an '*enemy*' unto him; and 'Satan' takes the advantage, and comes upon him while he is weak, with the most horrible temptations *within*, telling him that God had forsaken him, and cast him off, *after all* the promises he had made him, and after all the *enjoyment he had* found in

Much has been written, thought of, and spoken, of the sufferings and *patience of 'Job'*, by speculation on the recorded Word or 'Book'; and indeed, such is the power of the pathetic recital, and vivid portrayal of extremity of affliction, and dire and sore troubles overcome by self-endurance, *against* all the *powers* of natural 'reason' (typified by his '*friends*'), that it excites the utmost sympathy with, and interest in the *sufferer*. Well, supposing a being to be tried to this extent in a *temporal* way (and many have been put through a *typical* experience on the earth), what spiritual good accrues to man? All that is said of 'Job' is *plainly* fulfilled in Zion mentally, and in circumstances, for Divinity *in humanity* could alone *endure* to the end.

following on to know God. Here then, is the grand *struggle for Life*. 'Satan' fights by his temptations *to persuade* him that God *was, and is not* 'faithful'; the man fights *with the Word* of God, and says (Job xiii. 15), '*Though* he slay me, yet will I *trust* in him'! 'He hath *promised* me eternal life, and his promise cannot *fail*; he will establish His glorious kingdom, as he hath said.' 'I *know* that my *Redeemer liveth*, and that he shall stand at the latter day upon the earth,' etc., *see* Job xix. 25 and on: 'Rejoice not against me, O mine *enemy*; when I *fall*, I *shall* arise, when I sit in *darkness*, the Lord shall be a light unto me!' (Micah vii. 8).

'Satan' then raises up persecutions *from without* against him, from all his 'friends' and acquaintances; his 'brethren' (in 'religion' of the world) forsook him, and cast him out from among them; his wife and children think him 'mad,' and pay no attention to his words, but treat him with scorn and contempt; and all *revile* him for *following such* a God who lets him '*suffer*' in this way; but he holds fast his integrity, nor can 'Satan' with all the arts and endeavours of *reason* get him to 'charge God foolishly,' but in the face of every discouragement he *trusts in* God, *casts* himself on His *mercy*, pleads His promises—not only for himself but for all the people—keeping God to HIS WORD, *submits* with *patience* to *all* his sufferings, believing that God *was faithful*, and though he had *fallen so low* and afar off from God, yet that in the end he should *prove* Him true; and in confidence of this he 'takes up his cross,' and goes forward until he experiences the truth and reward, and is '*justified* by his faith'; he is brought forth to the light and his eyes behold

the *righteousness* of the Lord. And though he 'halted'—as it were—between *two opinions*, while passing through the 'valley of the shadow of death,' *questioning* thus, 'Is it possible that God *will* forsake me utterly? Hath he *forgotten to be* gracious? Hath he *in wrath* shut up His tender mercy for ever? Will he be favourable *no more?*' Yet the *promise* of God *kept* him from utter despair (after the Fall into death and oblivion), and (*remembering it*) brought him *up again* from the '*depth of hell.*' Read 'The Strange Effects of Faith,' p. 322—'He that was like Jacob, and began to halt between two opinions, seeing but through a glass darkly, was taken to My kingdom to see Me face to face; and this shall be a "sign" unto all men, he that *believes in* My Word and *relies* on my promises, shall inherit my kingdom here, and have a never-fading crown of glory hereafter; for now the *halting* "Jacob" is come before me as a "*Prince,*" to "receive power from God," and his name shall be called "Israel," and he shall intercede for all the true Israel of God. So "he that hath ears to hear, let him hear"—what the "Spirit and the Bride" say—"Awake ye that sleep, and arise from the dead, and Christ shall give you life." Read all this (of 'Bruce'), for now is the fulfilment of it.

And this 'Job' is that very same character mentioned in so many parts of the Scriptures, to be first a *sufferer*, overwhelmed in misery, and then by the power of God to rise as a conqueror, 'bursting the bars of hell and the grave.' See Rev. ii. 9 and on—"I know thy works, and tribulation, and poverty (*but thou art rich*), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. *Fear* none

of those things which thou *shalt suffer* ; behold the devil shall cast *of you* into prison, that ye may be *tried*, and ye shall have tribulation ten days ; be thou faithful *unto death*, and I will give thee a crown *of life*.' Isa. xxix. 1 and on—'Woe to Ariel, to Ariel' (this means the 'lion,' or 'altar' of God), 'the city where David dwelt ! add ye year to year, let them cut off the heads' (Heb.), *i.e.*, destroy the *head-power* of evil. 'Yet I will distress Ariel, and there shall be heaviness and sorrow ; and it shall be unto me as Ariel,' *i.e.*, first as 'a lion,' fighting against the Kingdom of God, and after the distress and punishment, becoming the 'Altar of God,' for the 'acceptable sacrifice,' viz., of human selfhood. Verse 3—'And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be *brought down*, and shalt speak *out of the ground*, and thy speech shall be low *out of the dust*' (plainly, a man of the earth), 'and thy voice shall be, as of one that hath a familiar spirit, and thy speech shall *peep* out of the dust. Moreover the multitude of thy *strangers* shall be like small dust, and the multitude of the terrible ones' (fears and tormenting *thoughts*) 'as *chaff* that passeth away, yea, it shall be at an instant *suddenly*.' [The Lord comes '*suddenly* to his temple,' the soul.] 'Thou shalt be *visited* of the Lord of hosts with thunder, and with earthquake, and great noise' (heard in the spirit), 'with storm and tempest, and the flame of devouring fire. And the multitude of all the nations' (the 'powers of darkness') 'that *fight against* Ariel, even *all* that fight against her and her munition, and that *distress* her, shall be as a *dream* of a *night* vision. It

shall even be as when an hungry man dreameth, and, behold, he eateth ; but he awaketh, and *his soul* is empty ; or as when a thirsty man dreameth, and behold, he drinketh ; but he awaketh, and behold, he is faint, and *his soul* hath *appetite* ; so shall the multitude of all the nations be, that fight against *Mount Zion*.' Again, Isa. xli. 2 and on, xlii. 1, xliii. 1 and on, lxii. 1-4, xxvii. 1, and xxvi. 13, 14—'O Lord our God, *other* lords *besides* thee *have had* dominion over us ; but by thee only will we make mention of *thy name*. They are dead, they shall not *live*, they are deceased, they shall *not rise* ; therefore hast thou *visited* and destroyed them, and made all their *memory to perish*.' Lam. iii. 1—'I am the man that hath seen affliction by the rod of his wrath. He hath *led* me, and *brought darkness*, but not light. Surely *against* me is he turned ; he turneth his hand against me all the day. My flesh and my skin hath he made old ; he hath broken my bones. He hath builded against me, and compassed me with *gall* and *travail*. He hath *set* me in *dark places*, as dead of old. He hath hedged me about, that I cannot get out ; he hath made my chain

If men will take the *trouble* to be *convinced*, they must see that the Scriptures, in all their varied metaphor and wealth of illustration, with the pointed and incisive figurative and symbolical language, have remained unfulfilled and inapplicable hitherto, and that the words throughout are descriptive of an *individual case* and experience. Take for instance the '*city Ariel*' (a heart in whom the Divine Love ('David') was *sequestered* at first), and the woes that come upon it, *yet is to be* protected and defended against all enemies ; and *study* the Divine operations in the Visitation of God to Zion, as consistently detailed throughout his writings, and the *truth* will be found exact, and in perfect harmony with other parts of Scripture. The same with the '*Lamentations*'—which *have been* termed *in the world* by some (such is their *reverence* for, and *carnal* judgment or light regard of the *Inspired Word*) the '*lugubrious complaints* or "*lucubrations*" of the excellent Jeremiah !—how perfectly fitted is the poignant language to the actual sufferer *under* the Revelation, who must be *annihilated* as to his *former* being altogether ; and

heavy. Also when I cry and shout, he shutteth out my prayer,' etc., etc., and *see* Jonah ii. 1 and on.

Now *come to the Psalms* (but first read p. 44 of 'The Book of Wonders' (J. S.), which speaks of the 'Prophets' being fulfilled *in the end*, and the 'Psalms of David' that '*were never* fulfilled in any man'), cxvi. 16—'O Lord, *truly* I am *thy servant*, the son of thine handmaid; thou hast *loosed my bonds*';—here is the Mother and the Son—the 'hand-maid' and 'servant'—and these 'Psalms' have their fulfilment in the 'Son' and the 'Servant.' *First*, the '*Spirit of Truth*' is *the Son*, and that Spirit entering (being '*sent*') into a man makes him the 'Son' and 'Servant of God'; and in this way all must be made 'sons and daughters,' only it begins in one (who is *the Head*'). Everyone must be 'born of the Wo-man,' 'of her *spirit* let all be born.'

Psalms xxxi. 9 and on—'Have mercy upon me, O Lord, for I am in trouble; *mine* eye is consumed with grief, my soul and my belly. For my life is spent with grief, and my years with sighing; my strength faileth because of my iniquity, and

as 'the day of the Lord is darkness, and not light' (Amos v. 20), it is evident that all 'human' wisdom must be *put out* in the creature by the *Light* of God; his *old* 'flesh' and 'skin' (*i.e.*, the 'fleshly mind,' and consequent false notions with which he was *covered*) must depart and 'wax old'; and his 'bones' (his former 'religion' in which he trusted for *stability* and strength) are '*broken*' to pieces. But still he is 'hedged about' (he is in the *decree* to go *through* this), and cannot get from or out of it, for he is the '*prisoner of the Lord*' (Ps. lxi. 33), and is *bound* by his spiritual chain to *his* service and for *his* purpose, that he might learn to pray *aright* (not after his *old* manner), for 'vengeance on the Adversary,' viz., the darkness that *deceived* him when *first* Visited of God. But it is through great *bitterness* of soul (the 'gall') and sore 'travail' in spirit, that he must obtain the promised blessing, the 'eternal inheritance' *of the Son*, who having drunk the 'vinegar and the gall,' now '*sees* of the travail of his soul, and *is satisfied*' (Isa. liii. 11).—C. B. H. December 29, Year 72.

*my bones are consumed.* I was a reproach among all mine enemies, but especially among my neighbours' (*within* himself), 'and a fear to mine acquaintance; they that did see me *without* fled from me. I am *forgotten* as a *dead man* out of mind; I am like a vessel that perisheth. For I have heard *the slander* of many; *fear* was on every side; while they took counsel together *against* me they *devised* to take away *my life*' (the Spirit of God that he was *led* by). 'But I *trusted* in thee, O Lord; I said, *Thou art my God.* *My times* are in *thy hand*; deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to *shine upon thy servant*; save me *for thy mercies*' sake';—this is the language of 'Joanna's Son,' in whom alone the Psalms are fulfilled, *read* them and '*see* all ye that *pass by the way*' ('Is it *nothing* to you?'), 'if there *be* any sorrow *like* unto *my* sorrow which is *done unto* me, where-with the Lord *hath afflicted* me in *the day* of his fierce anger'—*i.e.*, *against* the evil or falsehood that made his creature rebel (Lam. i. 12). But 'who *hath* believed *this* report?' that '*Jesus Christ*' is *now* 'come in the flesh,' and *suffereth thus*, '*by whose stripes* we are *healed*!' (Isa. liii. 1-10). See Joanna's Prophecies—'Thou must suffer like thy Master for the stubborn sons of men. By thy stripes they healed must be, if they will be *healed at all*; now's the time to *stand* or *fall*';—*i.e.*, *now* that 'Joanna' (the 'Gift and Grace of God') is *risen again* in the man—the 'man-woman' mentioned in the 'Eighth Thought,' who is '*Joanna*' in the *spiritual* sense. Consult the following pages, for they stand to have their fulfilment *now* '*she*' is here *in spirit*, of which the woman Joanna

Southcott, when here prophesying in person, underwent a *figurative* experience, 'Strange Effects of Faith,' 8, 27, 29, 37, 46, 79, 87, 109, 120, 160, 172, 180. You are *directed* to *these* pages *by* the *Spirit* in the woman Joanna Southcott, see p. 56, *Seventh Part*, S. E. F.

Now see Isa. lxi. 1 and Luke iv. 18-21—'This day is this Scripture fulfilled in your ears,' yea, even in *this day*, for 'this' stands for 'the end' *when* the 'Spirit of the Lord God *is upon*' the instrument, bringing now the 'glad tidings' that 'Redemption' is actually begun and accomplished, the 'acceptable Year of the Lord,' the Year of 'Jubilee,' when the '*sin*'-bound 'captives' shall be set free from 'Satan's' power and influence. The 'day of vengeance' is come, the 'woman's seed *hath bruised* the serpent's head,' and all 'sins' are 'laid upon him,' according to Levit. xvi. 21, for he is the *author* of all error; and now let all 'Israel' join in this, and take no sin unto themselves, lay them '*on the head* of the goat,' and be no longer *bound* with the 'yoke of bondage.' Your 'prison-doors' are thrown open, you are free, God 'imputeth not iniquity unto you' (see Ps. xxxii. 1, 2).

'Joanna' is risen in the man, and the 'United Twain' has cast all on the 'Serpent's' head; 'the Lord is risen' indeed, and *hath* 'appeared unto Simeon,' and he has on the 'garments of vengeance for clothing, and is clad with zeal as a cloak.'

Well, we see now who is the true 'Job,' we see his 'sorrows' and the *cause* of them; his 'temptations' and persecutions, his poverty and distress, his 'sore boils' of affliction; yet, after all, 'hated of this generation,' as it is written (Luke xvii. 25), 'But first must he suffer many

things, and be rejected of this generation,' viz., the generation that wish still to keep up 'Satan's kingdom,' denominated in Scripture under various types, as the 'natural man,' the 'Sodomite,' the 'whore,' the 'adulterer,' 'the man of sin,' the 'sorcerer,' the 'drunkard,' the 'thief,' the 'bastard,' the 'viper,' the 'adder,' the 'fox,' the 'swine,' the 'old man,' the 'earthy man,' the 'bloody city,' the 'bond-woman,' and 'Satan *the Devil!*' [*all* of which Zion was proved to be spiritually, under the Visitation, while possessed with the evil principles of the 'old world']; this is 'the generation of them that know not God'; these are they that 'crucified' the Lord and caused him *to depart*, and always slew the Prophets; and this 'cursed *spirit*' shall now be hunted away out of the world.

Who is on the Lord's side, to see that—'As by *one man's* disobedience many were made sinners, so by the obedience of one (the *same*) shall many be made righteous'; and this 'one' is *Christ*, God and man *combined—to suffer*, the 'Head and the foot' making the complete body; and *this* 'one' must be 'anointed' in this day to 'join with the woman' (the Spirit of Judgment) 'to bring the blow on Satan,' both for himself and all the people; here is that 'Joshua' mentioned in Zech. iii. 1. Read the whole chapter. [Subsequently—in the 8th year—explained *all through*; see Answer to Howitt's 'History of Priestcraft,' Vol. III.] Now 'Joshua' means 'Jesus,' and Jesus means 'Saviour,' and this 'Joshua' is one in whom the Spirit—the 'Holy child Jesus'—is come to be 'our Saviour,' to 'save his people from their sins'; and herein is the Word fulfilled, which saith, 'this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye

have seen him go into heaven' (Acts i. 11); and that is 'in a cloud'—*in a human being* on the earth, for in one he first comes, and then to all, to fulfil the blessed promise, 'I will dwell in them, and walk in them, they *shall be* my people, and I will be their God.' This is the way, and this alone, that 'Jesus' is *the 'Saviour' of men*, this is that sacred *faith* that all must have, that 'oath that ends all strife.' 'In all hearts I bid you bring him, that the child may worshipped be.'

'No more the Infant will be had in scorn,  
But joyfully received *where he is born*;  
*This birth* it is that heals us of the Fall.'—J. S.

I will now notice another part of Mr C.'s letter to my Friend; he writes as follows:—'Pray let me ask you what was the object of your Sunday's visit? I thought it was a wish of yours *to hear what I* laid before you on Monday evening. Why did Mr "Paul," with all the pomposity of theatrical action, take up the time with *reading his piece of patchwork*? He fancied himself Paul among the Athenians, coming to *correct us* for "worshipping the unknown God." I suppose *the enemy* can work *strange conceits* in the human mind; I mean those who are not willingly and knowingly so. I charge not any with being such persons, not even Tozer and Morrison, they saw in the year 1803, that *I had been* the *instrument* of raising numbers; about 1500 were *sealed by me* from first to last. I can show I have *acted Paul in office* as a proclaimer; *I "built on no man's foundation."* Peter Morrison robbed the cause of the believers, by his *pretended* "impressions" in visions and dreams; he wanted *to share* in the *reputation I had acquired* as a faithful and active servant of the Lord;

he wanted to be supported by those *whom I* had spent some hundreds to raise together; and he thought no way so effectual as *slandering me*. He took the *offices* and characters *I was called to fill*; I was commanded to wait patiently, and I should see the end of him, and all "Satan's tools." I saw the end.

'In 1805 Tozer came forth, he acted like his predecessors, was full of slander. In 1806, I was commanded again to be patient; it was declared to me in that year that Joanna should be removed—that the Lord should fight *all my battles*, and that every tongue that was raised *against me*, the Lord would confound and put to silence. I *waited* eight years *for this*. In 1814 she died, and most of them that brought her into delusion, *followed*. I nevertheless, fully *expected* the Lord *would have* given me the desire of my heart, that is, a reconciliation with her before her departure; my soul longed for it *for her sake*. At *that time* I was ignorant of God's designs; I really thought her everlasting happiness depended on her conviction of *her mistake* in mixing darkness for light. She had, unknown *I hope* to herself, uttered falsehoods, and had communications *against me*; at that time I believed it *impossible* for her to be happy after death, without a conviction and *confession of this*; on *this account* I had a belief she could not die till *I saw* her; but Satan raised that barrier round her, that it was impossible. Truth will come out sooner or later, and it will be known what she wished in her dying moments. Sharpe, Townley, and Underwood, were her three confidants, as Alexander the coppersmith, did evil unto Paul, *so did they to me*. I *hope* they have had *mercy extended to them*; they are gone

beyond the power of revealed truth, and of obtaining mercy *by confession*. I should not have dealt so freely with the man you brought, had he not insolently and *daringly* declared *that I am not* what the Lord has condescendingly *called me!*' . . .

*N.B.*, Mr C. signs himself E. P. G.,—'Elias,' 'Paul,' 'Gabriel'! Alas, alas, what an *empty sound*. Mr C. in his blind zeal thinks he shall be approved of God for his deeds, and be exalted to heaven for *his* 'judgment' of J. S. and her writings. And he is still expecting, notwithstanding all his malice against that faithful 'servant of the Lord,' Joanna Southcott, and those that were her *faithful* friends and fellow-helpers in the Lord's work (whose memories we shall *ever love*), that he *merits a very high* station; but he will find that he is deceived, and I wish that he may be recovered out of the 'snare of the devil,' as *he is spared* until this time, and *not* 'gone' (as he says Townley and Underwood *are*) '*beyond the power of revealed truth, and obtaining mercy by confession*'; and I sincerely hope that he may be now convinced of *his* awful *mistake*, and *confess his* ignorance of the '*ways of the Lord.*'

He left Joanna Southcott, who was a *tried* and *proved* 'servant of God,' to follow *a spirit* in 'Joseph,' *because* the Spirit (by the youth) said so much about 'Elias,' and his

Never was there a greater exhibition of overweening egotism and profound self-conceit, and assured self-opinion than is manifest in this letter of Mr C.'s, which Zion—the Selfless or New Being or Self—so trenchantly exposes here. It is an example of the pitch of pride and presumption of self-exaltation that mere man can attain unto, under the old principles, 'self' not being killed, and how could he then *be fit* for the Divine Gift—Wisdom! The extract is italicised (not by Mr C.) to connote the amazing lengths '*self-righteousness*' can go.

*name* being 'Elias' the poor man thought, and still thinks that *himself* is *that* character; and because the Spirit *through* Joanna did not puff him up, and flatter his vanity in the same way, he became offended and kicked against her, and the Lord who spoke *by her*; and expected—instead of his coming to her and *humbling himself before* the Lord, and those that *rebelled with* him—that it was *her place* to come to him. See the strange infatuation of this man; he imagines *himself* so great a *favourite of* heaven, that the Lord must destroy *all His* 'servants,' to *please* him. 'Eight years' he 'waited' for Joanna's death from his own confession; and will *hardly allow* God to have any mercy upon her, or *her* friends. A more misguided being is not upon the earth, nor one that has *discovered* more malice; he seems to rejoice that she and some of her friends *were removed* in the year 1814, and thinks it was *for his sake*; strange delusion of the Devil!—like all the *self-righteous*, who while they fight against the 'right ways of the Lord,' calling it 'delusion,' are themselves the *only deluded*.

He boasts of *acting* 'Paul in office' as he says, *as a proclaimer*, and of having 'sealed one thousand five hundred people,' alas, alas, and *sealed himself* with the 'mark of the beast'; the 'sealing' at that time was a *shadow* of the true sealing in 'the end,' for all must be sealed with the 'seal of the living God' *in their hearts*, or they will find it of no value. The *temporal* 'sealing' *then* was instituted by the Spirit as a *type*, and those that attended to it *literally* were right according to *their understanding of* the Word, and showed their faith in the Cause, though many *took* their 'seals' *out of curiosity*, and soon broke them open

*to see what* was written therein or within; others thought that they would *pass them into* heaven, therefore they made themselves *quite easy* about *anything further*, and many to this day are placing *great dependence* on the virtue of their *paper* 'seal'; but *shadows* are no 'refuge' at all, if men *stop there* and deny the *substance*. To what purpose is being 'baptized *in water*, if we are not baptized with the Holy Ghost' (Acts i. 5). How vain is Mr C.'s boasting of his great service and zeal *in the shadows*; he forgets that it is written, 'He that endures *unto the end*, the same shall be saved.' I say not these things to *condemn* Mr C. or anyone else; this is not my business or desire, but on the contrary I do heartily wish that he may retrace his steps, and *humble himself* before the Lord, who is *ready to receive* him, and all that '*confess*' their *folly*; for I *have received* mercy of the Lord myself, and my heart's desire is for all to obtain the same, that we may unite together to sound forth the praises of our merciful and gracious God, whose 'darling attribute is mercy,' and 'judgment his strange work'; and if Mr C. desires to recover his lost honour, and to be made an instrument in the Lord's hands now that the blessed Kingdom of the Son is *actually begun*, *humility* is his only way, and he may depend upon it that if he does not *humble* himself, he will neither be a 'Paul' nor a 'Peter,' nor anything else *in the* 'Kingdom of God.' How can he think that the Lord will bestow on him those things that he expects, while he despises that *honoured* 'instrument' through whom we have had such a glorious revelation of the Spirit, a woman that was *devoted to* the service of God from early youth, who always 'hated

the ways of evil,' and chose her God as her *only* portion, and sacrificed all her temporal interests to 'follow on *to know*' Him, yea, and every *feeling* too *for the love of* her God; and when called to the *public* work of the Lord, and standing alone, she went through everything that was painful, until the Lord raised her up friends *to assist* in the work, and *then* she had to endure calumny, reproach, slander and ridicule, and powerful 'arguments' of 'crafty' men, who strove to persuade her that her writings were from a wrong source. But neither the strivings of men, nor the temptations of the 'dark' world, could ever make her quit *her post*, but to the end of her days she stood firm; and I will *ever take her part* while I am able to utter a word, or to use my pen.

The purely *generous* treatment of Mr C. *as a man*, after his scurrilous attack on Zion, reveals the *new order* of 'being' created in God's image, whose 'better half' was 'Christ,' in whom is no particle of *resentment* or retaliation; while at the same time the unsparing condemnation of his (E. C.'s) untenable 'boastings,' infatuations, and vain and arrogant assumptions, makes plain the *discerner of spirits*, and likewise their Lord and Master.

How much then lies in this vindication and appraisement of Joanna Southcott, who while actually put through *temporally*, the trials that the 'Elect' should substantially realise both in spirit and person, yet had the *inward* joy and consolation of obeying the Spirit's dictates, and the upholding consciousness of '*following on to know God*'; and the mystic way in which this is accomplished by the 'Father of Spirits,' is pointed to in the work of January, Year 5—'The Living Oracle' (see preceding volume), whereby we are helped to a *glimpse*—at least to a degree of comprehension that it is the Spirit of God *alone* is preserved, passing on all down through time from one being to another, as *witness* that *He was*, but still 'mystery' till '*testified*' in '*the end*' by *becoming* 'Man.' And in Joanna, the end was near, and the Spirit spoke more plainly and directly to *ITS coming forth* or birth in the *first* living or Divine SOUL—'Zion.' Now see *how he can* 'take *her part*,' *ever* did, and *ever* will in the Light which no man has seen, nor could approach unto; for *the Word* by her is *immortalised*. It is now '*Eternal Man*,' and the vivification of 'those that hear,' who will put away instabilities and shadows, and grasp *the substance* of all things, and obtain the 'solid peace, everlasting security, and permanent stability that it has pleased the Great Author of our being—in the "fulness of time"—to make his weak creatures *partakers* of'! The sure hope is born—'Christ-Jesus the Lord'!—C. B. H. January 1, New Year's Day, Year 73.

I proceed in the next place to notice Mr C.'s calling 'Christ the only *begotten* Son of God,' which indeed he is; but we must have a right *understanding* of the subject, for it is time to 'put off the works of darkness, and to put on the armour of light,' for he that walketh in darkness knoweth not whither he goeth, because that darkness hath blinded his eyes; but as the blessed Lord is now revealing the *knowledge* of His Word, that the darkness may be removed from us that has *bound* man in fetters so long. He will give power to every humble, willing, and obedient heart to '*follow* Jesus (now) in the regeneration' (Matt. xix. 28), that they may have the 'Light of Life' established in them for evermore. I must here observe, that the greatest 'sin' that men commit (in ignorance) is the perversion and misinterpretation of God's *Holy* Word; this was the 'root' of all 'evil' *at the first*, and now 'the axe is laid *to the root*, and every tree that bringeth not forth good fruit' must be 'cut down and cast into the fire' (Matt. iii. 10), for the 'dividing time' is now come for certain, and the 'wind will blow away all the *chaff*,' and leave nothing but the *pure* wheat—the 'bread of life'—*Divine* wisdom, light, and knowledge, which will fill *the soul* of man (on the earth) with ineffable delight, and influence him to live (*here below*) as 'the angels,' the Heavenly powers having *come down with* their Lord and Chief to inhabit the minds of men and women.

Let us inquire now of the 'only begotten Son'; Ps. ii. 7—'I will declare the *decree*; the Lord hath said unto me, Thou art My Son, this *day* have I begotten thee,' and verse 8. See John i. 14, 18; Gal. iv. 4-6;

## ZION'S WORKS

v. xii. 5, and then I must beg leave to refer you  
Rom. xv. 4—‘Whatsoever things were written *afore-  
time* were written for our *learning*, that we through  
*patience and comfort of* the Scriptures might *have hope*.’  
It *appears* to the ‘*natural*’ understanding of man, as if  
the Psalms and the rest of the Scriptures were written  
for the time *past*, but they are not, they *were* ‘*written  
aforetime*’ to *stand* for time to *come*; the Psalms are  
*Prophecies of* that ‘David’ who was to appear in *this  
day*, the ‘man after God’s *own heart*’ who shall ‘do  
all His pleasure.’ Read lxxxix. 20, 21, 35, 36.  
Jer. xxx. 9 and 24—‘In the *latter days* ye shall *con-  
sider* it.’

Let us *look at* Ps. ii. a little,—‘Why do the  
heathen rage, and the people meditate a vain thing?  
The Kings of the earth set themselves, and the  
rulers take counsel together against the Lord, and  
against *His anointed*, saying, Let us break their bonds  
asunder, and cast away their cords *from us*’;—this had  
not its fulfilment in any time past, although it has been  
applied, from want of knowledge, to those things that  
transpired in the Prophet’s days, but whatever *may  
have* occurred then, was but the *outward* part or visible  
symbol (as all *events*) of the *spiritual* work that was to  
bring in the *Invisible* ‘Kingdom of God’ in ‘the end.’

You see it is the ‘heathen’ that ‘rage,’ not the ‘Jews  
not the ‘people of *Israel*,’ and now the Divine Spirit  
come among ‘the heathen,’ they meditate a vain thi  
(*i.e.*, the unbelieving spirits of the world think to  
*out* this Light of God), and the ‘rulers of Sodom t  
counsel against the Lord’ (the Truth), and against

that is 'anointed' with it. For what do they say?—  
 'O, we do not *expect* the Lord to come *in this way*!  
*We expect* him to come down from the sky, appearing  
*visibly in great grandeur*. It cannot be that this man  
 and his followers are the Lord's "anointed"; such  
 "sinners" to what we' ('Christians') 'are! We will cast  
 away *their* cords from us, and break *their* bonds  
 asunder.' Thus is fulfilled another ancient prophecy,—  
 'O all ye among the heathen, and regard, and *wonder*  
 marvellously; for I will work a work in your days, ye  
 will *not believe*, though it *be told*' (Habak. i. 5). But to  
 what purpose is their rage and malice? Can they  
 frustrate *the decree of God* that hath decreed to 'set  
 His King upon His holy hill of Zion' (verse 6)? But  
 what is 'Zion'? Is it not '*where the Lord visiteth*'—  
 where that *last and perfect* Visitation is come, that  
 shall bring 'perfection' (*right knowledge*) to mankind?  
 And *this* Visitation comes first to one person, a human  
 being whom God hath cleansed *by His Spirit*, as a  
 'temple' for HIMSELF to dwell in on the earth, in this  
 'vessel' comes the 'King'—the 'Son'—the 'Lord of  
 hosts.' See Ps. ix. 11—'Sing praises to the Lord, which  
*dwelleth in Zion; declare among the people His doings.*'  
 Isa. xxviii. 16—'Therefore thus saith the Lord God,  
 Behold, I lay in Zion for a *foundation* a stone, a *tried*  
 stone, a precious corner-stone, a *sure* foundation'; again  
 xli. 13—'And I will *place salvation in Zion* for Israel  
*My glory.*' It is plain then from these Scriptures, that  
 'Zion' is a human being, a person sanctified and *set*  
*apart for this purpose*; 'The dwelling-place of the Most  
 High is in the midst of her; she shall not be *moved*;

God shall help her, when *the morning* appeareth' (when the *Day-light* dawns in the heart), Ps. xli. 5; and the Lord—the King—coming thus to *dwell in* man, makes the man the king also (and so in this very way, *by* the *Word* of Truth and power, all must become 'kings' to *reign over* all error), and *Head* of the *New* creation. See Ps. xviii. 50—'Great *deliverance* giveth he *to His* king'; and sheweth mercy to *His anointed*, to *David*, and *to his seed* for *evermore*.' xxi. 1—'The king shall joy in thy strength, O Lord, and in thy salvation how greatly shall he rejoice!' Verse 7—'For the king trusteth in the Lord, and through the mercy of the Most High he shall *not be moved*.' This man is the 'first redeemed' *in whom* the 'Son' is *begotten*—in whom *Divine Life* is first established, 'the Zion of the Holy One of Israel!' (Isa. lx. 14), and this is the very 'king' made mention of in Joanna's Writings, thus—'The King's heart I will make tender.' Again ('Fourth Book of Wonders'), 'But now I have told thee, that they shall be fulfilled in the Son that shall be born *of thee* this year; for he shall be the King that I will enable with his ten thousand, to destroy them that rise up against him with twenty thousand' (metaphor, to denote his *spiritual* might over the *double* forces of the world of evil); and see p. 44—'And all shall find, that according to My gospel is my *return*, to come down from the Cross, and *raise* the son that shall reign in David's stead';—now this is he of whom it is said, 'Thou art My Son, this day have I begotten Thee.'

To make this quite plain to the understanding, I

must observe 'God is a Spirit,' and of course *His Son* is a Spirit, which is 'Christ'—the 'Wisdom of God and the Power of God' (1 Cor. i. 24); but this blessed 'Son' entering into, or being begotten by the Holy 'Father' Almighty *in the heart* of a man *upon earth*, makes the being the 'adopted Son of God,' makes him 'King'—the 'Anointed' one '*chosen out of the people*' (Ps. lxxxix. 19), and this man is also the 'adopted' *Father of the 'Son,'* the '*only begotten Son*' being the *Soul* of the man, and the Son (the Eternal Spirit) *issuing forth* therefrom, revealing the '*mysteries*' of God unto men, fulfils that passage—'No *man* hath seen God at any time; the only begotten Son, which is *in the bosom of the Father, he hath declared him*' (John i. 18). See also Joanna's Writings, 'Strange Effects of Faith,' p. 88, and again (in the 'Eighth Thought') p. 45—'However, the infinite wisdom and mercy of God was soon manifested *in a promise* to the "seed of the woman," in order to *comfort*, and heal the breach, by saying that *her seed* should bring the blow on Satan, and order and unity *in time* should be *again* manifested *in the man-woman.*' 'Not of herself she anything can do, But by the power of God these things are true; the Godhead of the Father, and the Son, and of the Holy Ghost, these three are one, the Glory equal, and in Majesty make One true God in perfect unity';—'This is the *true* God, and eternal life' (1 John v. 20); the 'Trinity' established in one person on the earth; and 'Whosoever *denieth* that Jesus Christ' ('the true God, and eternal life') '*is come in the flesh, he is anti-christ*';—'Who is a liar but he that denieth that Jesus is *the Christ*'? '*He*

is anti-christ *that* denieth the Father and the Son';—  
 'Whosoever believeth that Jesus *is the Christ*, is born of God'; and 'Everyone that loveth Him that begat, loveth him that is *begotten of Him*' (1 John ii. 22, iv. 2, 3, v. 1). And *see* Gal. iv. 4, 5, so this great blessing (of 'adoption') is unto all that truly believe, though it comes to one at the first, who is the 'Manchild brought forth' (mentioned in the Revelations and J. S.'s Prophecies), who was to 'rule all nations with a rod of iron,' and this child was 'caught up unto God and to his throne' (Rev. xii. 5). *The Word* through Joanna Southcott, in the year 1814, entered into the heart of a man, and has lain there ever since (up to 1828) as the seed *sown in the ground*, 'fourteen years'; but *is now* springing up, and the *fruit* itself showeth the tree, showing who is the spiritual 'Manchild' which 'Joanna' *conceived*. *See* 2 Cor. xii. 2, and to this '*man in Christ*' or '*manchild*' the promise is made and fulfilled of Ps. ii. 8, 9.

But I shall show Mr C. a little further from Joanna's Writings, in the following lines:—'Shall Pomeroy come to be the man, That there is named the child? This

How is it the *history-mongers* of *Sacred Writ*, do not discern that the same is said of 'David' (the '*King*') as of 'Christ' ('the King'), equally in degree and import? and why do they not trace out the 'seed' and 'throne' of 'David' which is to be 'established for ever'? If the belief called 'Christianity' base its claims to credence on historical events, men must be *satisfied* about these things. But, however, if they will be taught by the *Spirit* of Truth in Zion, they can learn to be quite indifferent to any *external* evidence of that kind, and can receive the *Spirit* of 'adoption' with the 'only begotten Son,' whom the 'fleshly' religionists imagine a 'holy body' (of flesh and blood literally) *spiritually* 'begotten' in a 'virgin' womb of a *natural* female! And it is these 'carnalities' of the 'natural man' or mind, that have begotten all the dead *lifeless forms* of 'religion' that have been *impressed* on mankind under the 'Christian' name; '*still-born*' indeed, for there *was no 'Life'* till God begat His own Divine Flame or Word in the Soul of Zion.—  
 January 4, Year 73.

wonder *first in heaven* began, Doth all *our wisdom* foil.  
 And foil'd they'll be you all will see, To make the mystery  
 plain. And judge the Manchild *must be* Me; For who  
 can *this* maintain, *That "very man"* shall *ever* come, To  
 rule *all nations here!* Again—'When "born of God,"  
 the mystery see, The things of God he'll know; And  
 how the nations he will rule, His "rod" will be a blow,  
 You all shall see shall come from Me, To pierce the  
 sinner's heart, That will not look to Calvary; 'Tis there  
 he'll point the dart. The "iron" strong to him shall  
 come, The anvil, men will be, Where he will surely beat  
 upon, That will not turn to Me. He'll let them know  
 how things will go Abroad in every land, *By Me* he'll  
 rule the "nations" so, Till all do *silent* stand.' Further  
 —'Ask, and receive thy full demands, Now shall the  
 heathen's be, The utmost limits of the lands, Shall be  
 possessed by thee. I'll crush them everywhere, As  
 massy bars of iron break The potter's brittle ware.' 'The  
 thought of Pomeroy was not wrong, For Satan will try  
*there*, But to the purpose he will come, And baffle every  
 snare. As thou didst dream he pushed himself, He Satan  
 will defy; He will *appear* the truth to *clear*, And stead-  
 fast he will stand. Be not surprised *at the disguise* That  
 he may take in hand.' 'But by *My bone* I'll prove it  
*here* I am the living Head.'—S. E. F., p. 278. 'Here's a  
 Hannah that obtained by prayer, And for the Gentiles  
 now has got an heir, To now *possess* the promise that  
 first was made, The woman's seed to bruise the serpent's  
 head.' 'For sure as brothers all must come The Prince  
 of Glory then to crown, To be the "King (then) of the  
 Jews.'" [Other passages given, appearing in subsequent

works; also extracts, pp. 132 and 141, 'Strange Effects of Faith.']

It may be asked, 'Is Pomeroy then, this Man-child?' this 'Prince of Peace'! I answer, Yes; not *the man called* the Rev. Mr Pomeroy who, when he fell from the calling (*after* Joanna's Writings went out into the world by his judgment, he judging them *of God*), and declared that the 'Woman was made for his destruction,' was a type of the first 'Adam' spiritually, who cast the blame on his Maker *for giving him* the woman; and so Mr P. left the Woman (J. S.) and denied her, and so have the whole race of mankind; but there must appear 'a Pomeroy' in 'the end,' who would crave for the woman to be his 'helpmate,' finding that man is evil *alone*, and receives the woman (the Divine Gift of Wisdom) from the hands of God as the best Gift of Heaven, being convinced that to perfection he could never come until he was 'joined to his bone'; but what is this 'Bone'? I answer, the Eternal Virgin Wisdom—'Christ,' and now 'Pomeroy' hath claimed the promise, saying, 'Give me Wisdom that sitteth by Thy throne'! Now *this* 'Pomeroy' is a man that once stood in ignorance and darkness, for he was setting up a woman in the outward figure, an earthly being or natural *female*, to be *this* 'Woman'; and in this way was 'fighting against God,' doing all in his power to exalt the natural woman, putting her *in the place of* 'Christ,' and *was* 'worshipping the creature more than the Creator.'

But God put him into a mental 'fiery furnace,' that he might 'learn *not to* blaspheme,' and slay *the Spirit of* God; and he, through a series of spiritual tribulations,

was made to see that instead of any *wisdom* being in him, the enemy of God's Spirit stood in his heart, 'the murderer' of the 'begotten Son.' And now he *confessed* that he was a 'blasphemer and injurious'; but doing it in ignorance, and through a 'false zeal' *thinking* he was doing *God service*, and thought it *right* to 'do many things *contrary* to the name of Jesus'; doing it in *this way* he obtained mercy, for God knew that he was acting thus in *innocent* zeal, and so 'innocence did guilt betray. Little did *this* 'Pomeroy' think that the 'murderer' of his 'Lord and Saviour' was concealed and lurking in his heart, and he would still have been ignorant of it, had not the innocent 'sheep' turned every way and got before him.

'So innocence did guilt betray ;  
I meant to bring it round this way,  
And *so* the thing ordained at first,  
*That* at the end it so shall burst.  
And now's the time I'll burst *the whole*,  
And all his subtle arts shall fall.

. . . . .

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The rational beings of earth *could* have nothing but *literal* conceptions of the recorded Word, and imagining the Scriptures to be addressed to them, think that when the *Spirit* speaks of men and women, It *means* themselves—as male and female animals ; certainly the brain capacity with which they are endowed in Nature, as the *Head* of the animal race of beasts, has imbued them with a notion of having 'souls,' and it has been mercifully decreed that they should think so, and derive comfort and consolation from a *blind* 'faith' in the 'Christ' they are told of, and set up an image or personality for their devotions (though now the bubble *bursts*), that the *emotional* faculties may be appeased, and a 'devout' frame of mind, and circumspect line of conduct be induced in many thereby. And this is all, and the best that can be said of the old system ; but where is *knowledge*, with its blessings of certainty, peace and security, with the *everlasting* happiness promised from the Great Source ? A new and '*living Soul*' must be generated in our nature, before *anything* of *Divinity* could be known and enjoyed.—January 6, Year 73.

And he the trial *now* shall stand,  
 The way he *slew* Me *at the first*,  
 And now My little flock will burst.

But when the trial doth appear,  
 He'll find the little flock is near ;  
 That I'll confess He *cannot* steal,  
 The mysteries now I shall reveal.'

*J. S.'s Prophecies.*

Now '*the* mystery' lies in the *name* 'Pomeroy,' it means the King's apple or Royal apple, or chosen fruit, or the 'first fruit' of the Spirit, that should appear in the man after the 'evil fruit' was destroyed. See 'Strange Effects of Faith,' p. 9—'Now tell him plain he is not the man,' that is to be understood thus, man under the darkness cannot understand God's Word or be *any judge of it*, or bring any of the mysteries of it to light, no, 'it is by Pomeroy it must be done'—the 'Church'—the 'Holy City New Jerusalem'—the 'Altar of God'—the 'Standard now lifted up to the Gentiles'; 'back to the Church, the Standard, all must come.'

Everyone in whom the 'True Light' is established is a 'Church,' *with* the 'First-born,' and now the 'Standard' is erected or lifted up in one man's heart which is become the 'Altar of God'; for man by receiving the Lord (the Light) is become the Temple of God, and the Spirit—the 'Holy child Jesus'—now appears in the renewed heart (of 'Simeon'—he 'that hears and obeys'), and in *this* 'altar are the plates of gold,' *i.e.*, goodness, love, truth; and this is the 'Marriage of the Lamb,' the union of the 'Good and true,' *i.e.*, the Good God and the true and faithful *soul*. I, the Holy *Father* Almighty have begotten thee and brought

thee forth into My Divine Life in this My *Day* of light, grace and power; for all *before* this was 'night'—was darkness; but thou art established in Holy life, for I have said that 'every male that openeth the matrix shall be set apart unto Me,' the Lord; and now by thee *I am opening* the *virginity* of Life Eternal, that everlasting source of Heavenly treasure into which no being before hath *penetrated*; and if the 'liar' should attempt to bring up an evil report of thee, the '*tokens of virginity*' shall *appear*, *i.e.*, the true light—the new *life*, and put the 'liar' to shame in the open view of all Israel—'My people' (Deut. xxii. 15-18).

Thou hast been struggling in the womb of Providence *to come forth*, since time was, and now thou art come forth, and *My time* is come to give thee 'the heathen for thine inheritance, and the uttermost parts of the earth for thy possession'; for thou shalt possess the whole, having 'loved righteousness, and hated iniquity; therefore God, even *thy* God, hath anointed thee with the oil of gladness *above* thy fellows' (Ps. xlv. 6, 7). And now I, the Holy Father Almighty, who spoke in time past by My Prophets, am now speaking *by My Son*, whom I have made 'heir of all things, by whom also I made the worlds'; he is the 'brightness of My glory, and the express Image of My Person,' and he 'upholdeth all things *by the Word* of his power' (Heb. i. 1-3); for he it is that hath appeared now 'in the end of the world, to put away sin by the sacrifice of *himself*,' and this man is now 'sat down on the right hand of the Majesty on high'; *i.e.*, in the Heavenly light. Verse 10—'And Thou, Lord, in the beginning' (of this '*Day*'-life in man) 'hast laid the foundation of the earth' (man), 'and the heavens are the works of thine hands'; for

the 'old heavens'—the 'old man'—death and hell—'shall flee away and perish' (verse 11); but thou art the 'new heavens and the new earth' that shall remain for ever and ever, and thou shalt fold up the old system (of man's wisdom) as an old worn-out garment, 'a vesture that must be changed' (verse 12); for *thy* 'coat is without seam.'

Thou hast 'cried to corruption, Thou art my father; to the worm, Thou art my mother, and my sister' (Job xvii. 14); but I have not *left* thy 'soul *in* hell,' nor suffered My 'holy one to see corruption';—thou shalt not *return again* to corruption, for thou shalt live for ever, for thou art My new creature, My new-created *Being* whom I said in Rom. viii. 21, 'shall be delivered from the *bondage* of corruption into the glorious liberty of the children of God'; thou wast 'sown in weakness' but art now 'raised in power'; 'sown a natural body' (dead to the knowledge of Me—God), but now by My Power thou art 'raised a spiritual body,' having *My spiritual* life *in* thee, My 'Breath of Life,' and art now a '*living* soul.' Thou wast 'sown in dishonour,' but now 'raised in glory'; for thou wast once 'a vessel unto dishonour,' and in this I 'the Potter' have fulfilled My Word, 'of the *same lump*' (in whom the evil power stood) to make 'a vessel unto honour,' the evil or darkness being by My power *of light* destroyed in thee.

I have 'swallowed up *in this* mountain the face of the covering cast over all people, and the vail that is spread over all nations' (Isa. xxv. 7); thou hast endured the 'fire' of My 'anger,' the 'fervent heat' of which has 'melted the elements'—the 'beggarly elements' *of human wisdom* in thee, and all the *works thereof* are 'burnt up,'

and the 'new heavens and the new earth' are established 'wherein dwelleth righteousness' (2 Peter iii. 10-13).

I have made thee, My 'first-born, higher than the Kings of the earth' (Ps. lxxxix. 27); 'they that *dwell* in the *wilderness* shall bow before thee, and thy enemies shall lick the dust. The kings of Tarshish' (signifies 'contemplation') 'and of the isles shall bring presents; the kings of Sheba' ('captivity') 'and Seba' ('old man') 'shall offer gifts. Yea, *all kings* shall fall down before thee; all nations shall *serve* thee' (Ps. lxxii. 9-11). 'All shall be confounded and *turned back* that hate Zion,' yea, they shall 'be as the grass upon the housetops, which withereth afore it groweth up : wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom' (Ps. cxxix. 5-7).

And now let all 'Kiss *the Son*, lest he be angry, and ye perish *from the way*, when his wrath' (the Truth) 'is *kindled* but a little. Blessed all they that put their *trust in him*' (last verse of Ps. ii.). For all shall know that it is '*the Son*' alone that *can* 'make them free,' and they 'shall be free indeed'; for 'as many as receive him shall have *power to become* the sons of God' (John i. 12), the Word shall be *made flesh* in them, they shall be 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God' (verses 13, 14); made 'heirs of God and joint heirs *with the Son*' (Rom. viii. 17).

And that 'Visitation' that does not perfectly agree *with the 'Son,'* and that does not help ('minister to') his establishment in the earth, is not of Me—the Lord, and it shall fall for thy sake; for all 'stumbling-blocks' shall now be removed out of the way of My kingdom; and in My 'house' and among My children that *joy-*

*fully receive* My Son, shall be established perfect harmony and peace. 'And there shall be no more a pricking brier *unto the house* of Israel, nor grieving thorn of all round about them, that despised them; and they shall know that I am the Lord God' (Exek. xxxviii. 24).

Will the 'briers' and 'thorns' contend against Me the Lord! I have sent My Son with the 'sword of My Spirit' to 'execute justice,' and all shall find that he 'beareth not the sword in vain'; take heed 'lest he break forth upon you' (Exod. xix. 22-24), for he is the 'revenger to execute judgment,' to be 'a terror to evildoers,' but 'for the praise of them that do well' (1 Peter ii. 14); be ye therefore afraid *of the power*, for this is *the Angel* that shall go before you to *lead you in the way*, for *My Name* is in him, and as 'Captain' of the Lord's host is he come; and 'the Captain of your salvation' is '*made perfect through sufferings.*' 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might *destroy* him that had the *power of death*, that is, the devil; and deliver them who through fear of death were all their lifetime *subject to* bondage. For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold. Wherefore *in all things* it behoved him to be made *like unto his brethren*, that he might be a merciful and faithful High Priest in things to God, to make reconciliation for the sins of the people. For in that he himself hath suffered *being tempted*, he is able to succour them that are tempted' (Heb. ii. 10-18).

I shall conclude this with an observation on the whole; I am aware of the subtlety of Satan—the 'Spirit that

blinds,'—how he *will work* in his agents, and strive to 'turn this Grace of our God into lasciviousness' (Jude 4), but it is decreed that '*on his belly* he shall go.' Men, for want of knowledge, have run into great extremes, and in their ignorance have placed shadows for substances, and in *their* 'wisdom'—undertaking to 'interpret' the '*Holy Scriptures*,' have filled the world with different opinions concerning them, until the whole is become a complete 'Babel,' *i.e.*, confusion; but it was put out *of the power of* man to understand the Scriptures until those things *recorded* therein, that were to take place in the 'latter day,' were *fulfilled*. *All men* have applied and explained the Scriptures *wrong*; for instance, the following,—'Behold my servant whom I uphold, mine elect, in whom *my soul* delighteth';—this, they have said, was fulfilled some 1800 years back; but *this is wrong*, it alludes and points to a person in the 'latter day,' that was to come *in the name of* 'Jesus,' *i.e.*, in the Divine life of the Spirit, a man having

It is amazing to the world *now* to be told *it is come* to the '*time of the end*,' and the '*natural*' senses of mankind are overwhelmed and astounded at the appearance and declaration of a being (in their own outward form and likeness) who has power to call the Scriptures *his own*, and to *speak directly by* God; and they at once (without examining the '*method*') pronounce him mad or deluded, or as designing to set up *himself*; thus turning the '*free Grace*' offered to them, into mere *desire for* earthly advantage and pre-eminence. Now as there has been so much *delusion* and imposition of the kind in the world (not on the part of the Spirit) through this spiritual 'lasciviousness,' they might be justified in *judging* us, did not the Scriptures so plainly point to the one that should come, in whom God should manifest and glorify *Himself* (nothing less, no *inferior* intelligence) the 'Supreme,' in the 'due' or 'set time,' which is *arrived*, to their consternation and utter incredulity. But the 'power' of the *Word* brought forth, must end all disputes about this, and compel submission to the Eternal Love and Wisdom. Witness the exertions of mere intellect and human learning to *unravel* what God had *hidden*, thinking it had the *power* to be thus employed (some to their *self-satisfaction*) in 'explaining,' but no *inward* peace nor settledness could ever be obtained, because *the Truth* was not *born*.—January 8, Year 73.

the Divine Spirit 'Jesus' in him; and let me here observe that there will be a *race* of *such* beings on the earth, but with one the 'generation' begins, and this *one* has to suffer a *spiritual* 'crucifixion,' 'death,' 'burial,' 'resurrection,' 'ascension,' etc., to fulfil Rev. xi., see particularly verse 8—'And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord *was crucified*';—this is the spiritual crucifixion; for all those things that were *said* in time past, temporally or outwardly, must now in this day *be done spiritually*; but these things belong to the 'inner court,' they *cannot be seen* by the 'outer court' worshippers; none but the spiritually-minded will be able to comprehend them; the 'beast' will always be *contented with* outward things, but those that aspire to the 'angelical' life cannot *rest* till they enjoy the promised blessing.

Now, to show more fully the truth of what is said above, I will give a few thoughts on Matt. xxvii. 51-53 —'And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' You will say that this really took place *visibly* on the earth; well, *be it so* (just to *accommodate* you), and what *good* can that *do us*? What *profit* can we derive from it? Can the *history* of those things '*save*' us? But alas! on these *records* merely, many cast their anchor. But as I have said, there must be a *spiritual* 'crucifixion' in *this* day ere men

can know anything of the merits of '*Christ*'; Christ is crucified between two thieves, *thus*—the Son of God, *the Spirit*, enters into *the heart* of a man on the earth, a person 'appointed' for this very purpose, and this man stands as or for the *whole 'world'*; for in him are *the two thieves*, viz., the '*devil*,' and *his own* spirit or self that was always deceived and led (in ignorance) by the *Old Spirit* of error; though the man (of his own *simple* humanity or nature) would not *willingly* be led by the Devil, but that Spirit *blinds* his eyes, and makes him believe that *it is God* that is *within him*. Now, when '*Christ*' entered into this man's heart ('the world') he was received *at first* (through the '*brightness of his coming*,' 2 Thess. ii. 8) by the man, with delight, as expressed, 'Hosanna to the Son of David; blessed is the King that cometh in the name of the Lord!' The raptures of joy that were felt in *this little 'world'*, at the thought that 'the Messiah' of whom 'the law and the Prophets did testify' was *now come*, were great beyond expression; but the '*Devil*'—the '*wicked*'—or '*Cain*' being *rooted in* the man, persuades him to think that he was *deceived*, that all this '*Divine*' influence and power might *possibly* come from some other or evil source, and that *this 'Jesus'* must be an *impostor*, though he performed such '*miracles*' within him to fill him with such wonderful love and power, as (in a spiritual sense) to 'raise the dead,' to give 'sight to the blind,' to make 'the lame walk,' to 'cleanse the lepers,' and 'preach the Gospel' to *the poor*. All this *was done in the little 'world'*; and *after all this*, the '*Devil*' or old *self* persuaded the mind of the man to *doubt* that *this was* the '*Saviour*,' and to *join* in putting

him to death *as a deceiver*, to consider it all a deception or false *imagination*; the man 'halted' between two opinions (the 'two *thieves*'), and so he ('Jesus') was nailed to the 'accursed tree'—not a literal 'cross of wood,' but that 'tree' that brought forth all the 'evil fruit' that *ever* was in the world, *i.e.*, *unbelief*—the 'accursed fig tree,' that 'no man shall gather *fruit* of henceforth for ever,' *i.e.*, no 'living soul,' that receives 'the Son,' which *alone* is '*man*' in God's sight, shall eat of *that* 'fig tree' any more, these cast the 'fig leaves' away, finding that they will not '*cover all*,' and take that 'coat that is without seam' for *their* 'covering,' even the 'righteousness of God' that is 'revealed from faith *to* faith' (Rom. i. 17).

This is fulfilled in these words,—'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit';—the corn of wheat is the Spirit 'Christ'—the 'Son of God,' and 'the ground' is the heart of the man, and in *this* ground 'Christ died' (departed) *through unbelief*, and 'was buried';—in this also is fulfilled the *figure* of 'Cain and Abel' (Gen. iv. 8), 'And Cain talked with Abel his brother; and it came to pass, when they were in the field' (*i.e.*, the 'ground' or heart of man—'the world'), 'that Cain rose up against Abel his brother, and slew him.' And here *also* is the mystery of Joanna's dream of the 'Lion and the Lamb in the moon' ('Continuation of Prophecies, p. 35); the moon signifies the *dark* life in which the man was, the '*powers of darkness*'—'Satan' *being there*, who worked on the 'lion' to kill 'the Lamb,' the 'lion' is man (wild and untamed), 'the Lamb' is Christ, and here he is 'newly

slain.' Read p. 34, the figure of Bruce's father, as *the man* on earth *judging* the Woman's Writings, while *young* 'Bruce' (the Son) is ascended to heaven to *judge* them *there*; and the Devil stood before young Bruce, to devour *his faith* as soon as born; and now 'the Lamb is *opening* the seals'; 'for the Lion of the tribe of Judah *hath prevailed*'—by prayer; just as you read 'the servant-man, Chapman, prevailed with Moore, *his Master*.'

'Now to reason I shall come,  
And first I'll tell thee of the moon;  
The Lion and the Lamb are there,  
And now the mysteries I shall clear;  
Because the Lion all shall see  
Is Bruce, in *spirit*, come to Me;  
And he is joined with the Lamb,  
And both together on My throne;  
Which *in the moon* did so appear,  
Then Satan must be conquer'd *there*.'

See pp. 36, 37, also Joel ii. 31, 32 [NB., 'Joel'—the name—signifies, 'He that wills, commands, or swears']—'The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it *shall come to pass* whosoever shall call upon the Name of the Lord shall be delivered; for in Mount Zion and in Jerusalem *shall be deliverance*, as the Lord hath said, and in the *remnant* whom the Lord *shall call*.'

[We have further light, *i.e.*, additional instruction on these points in J. S.'s prophecies, in the following:—('Living Oracle,' June, Year 5), Vol. X., on the 'field,' pp. 269-276; 'Bruce,' pp. 288-9 and 314, 315; 'Cain and Abel' (*Ibid*) 341-346. And on 'Moore' and 'Chap-

man' in Epistle of December, Year 8, Vol. II. pp. 280-284. From which it is evident that the animal race, (as all things visible) have been formed as *types* in the vast scheme of outward Providence, for the Great Author to *use* and *name* for His purpose of *introducing* the *substance*, or invisible *power* of all things, among mankind in 'the end.' And here all 'human' pride and *self-importance* is done away before God; for the rational beings (*left* to propagate themselves in the ordinary way) have been but a continuous *representation* (in *all* their *doings*) of Christ's humanity; and the advent of Messiah begins a new and spiritual race, who—*believing in his words*—inherit *his kingdom here*, and never-fading Glory hereafter—C. B. H.]

Now in the heart where the darkness stood (the 'moon,' or moonlight of human wisdom), the 'Devil,' or the darkness, is conquered by the Light, the Blood—the Life, entering in and *changing* it from darkness to light; so the 'moon is *turned into* blood.' Then until this *spiritual* 'crucifixion' took place the veil could *not be* rent, but now it is torn in twain from the *top to the bottom*, and the 'Holy of Holies' *where* the *mysteries* of the Scriptures lay *concealed*, is open to our view; for *there was* 'a great earthquake' in *the heart* of the man in whom this spiritual 'Crucifixion' took place, and his rocky (or 'stony') heart was rent or 'broken in pieces' by the power of God, to *convince* him that *It was* the 'Son of God' that he had put to death by his unbelief, and *here* is the 'centurion' that *saw* what was done, and said, 'Surely this was a righteous man; truly this was the Son of God!' *How great* must

his sufferings be, when he found *what he had done!* What a 'crucifixion' must he endure in his mind!! Ah, here is the 'Peter' that 'wept bitterly,' here is he that *felt* and *said*, 'All thy waves and thy billows are gone *over me*; I sink in deep mire where *no standing* is; deliver me from *blood-guiltiness* O God!' And *he said* thus, 'I will bear the *indignation* of the Lord, because I have sinned *against him*, until *he plead my cause*, and execute *judgment for me*; he will bring me forth *to the light*, and my eyes shall *behold His righteousness*' (Micah vii. 9). ['Micah' means 'poor' and 'humble.']

So he submitted to the affliction that was laid upon him, and as the 'sins of all' were found in him, so he 'tasted death for every man'; for this man *really* suffered *for the unbelief of all* the people; and now this very circumstance will 'open the graves' of many, *i.e.*, it will enlighten their minds and bring them out of the dark 'prison-house'—'the grave' of 'sin' and 'death,' where they have been asleep, and they *will* go into the 'Holy City'—'New Jerusalem,' and in the *light of it* they shall 'walk,' for 'Jesus' is now 'raised again *from the dead* the third day' (The Third Year in the New date).

See The 'Fourth Book of Wonders,' p. 51—'For now they will find is coming the Isaac in whom all the families of the earth shall be blessed, who now see that what was spoken *of man*, must be fulfilled by the power of the Most High; and those who have faith to believe in the fulfilment of My words, that this is *the body* I said I *should raise* in the end. *Such* I tell

thee, are the "children of Abraham" who should possess the promised land, for I shall cast out *all the heathen* for their sakes, and now establish the throne of David *for ever in* Jerusalem, as I have promised; for *where* I was *crucified*, *there* will I be exalted; where I died for man, there My Son shall reign over man.'

Again (1 Tim. i. 16)—'Howbeit *for this cause* I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should *hereafter* believe in him to life everlasting,' also Luke xxiv. 45-47. Now I will show from the Scriptures that the 'Paul' described therein, is *this very* 'Jerusalem' in whom Jesus Christ is *first* 'crucified,' and in whom he 'rises again,' and is 'exalted.' See Acts ix. 1-19, also the account in chapter xxvi., then go to 2 Kings xxi. 10-13—'And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin *with his idols*; therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, he wipeth it, and turneth it upside down';—now see the *meaning* of the *name* Manasseh, in the Hebrew 'their comforter,' or 'leader,' or the 'preparation of heat,' or a 'gift not registered'; read also 'The Prayer of Manasseh' in the 'Apocrypha'; further, the name means

'manna' or 'man,' viz., the 'New Man,' the 'Man of Life,' the 'Lord from heaven!'—for there is no one a 'man' (in the *Scripture* sense) *until* the Lord *dwells in* him; for what we call man here on earth, is only a *speaking* beast or *rational* animal.

Isa. iii. 1-3—'For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the man eminent *in countenance*, and the counsellor, and the cunning artificer, and the *skilful of speech*;' *see* the last verse —'And her gates shall lament and mourn; and she emptied or *cleansed* shall sit upon the ground.'

Ezek. xv. 1-6—'And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, or than *a branch* which is among the trees of the forest? Shall wood be taken thereof to do any work? or will any take a pin of it to hang any *vessel* thereon? Behold, it is cast *into the fire* for fuel; the fire devoureth *both the ends* of it, and the *midst of* it is burned. Will it prosper? Behold, when it was *whole*, it was fit for *no work*; how much less shall it be meet yet for work, when the fire *hath devoured* it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire *for fuel*, so will I give the inhabitants of Jerusalem.' Read also chapter xvi., and then Luke xiii. 34, 35; 2 Esdras (Apoc.) x. 48; Gal. iv. 25, 26—'For this Agar is Mount Sinai in Arabia, and

answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which *is above* is free, which is the *mother of us all*—‘which things are an allegory’ (verse 24). In another place ‘Sinai’ is called the ‘Holy Mount,’ and ‘Zion’ the same; ‘Sinai itself shook and dropped’ (‘was moved’) ‘at the *presence* of God’ (Ps. lxxviii. 8).

The meaning of Sinai is a ‘bramble bush’; and this is the very ‘bush’ that ‘burned with fire and was *not consumed*’; and this is that ‘*bush*’ mentioned in Deut. xxxiii. 16—‘And the good will of Him that *dwelt in* the bush.’ Therefore that very character in whom stood the ‘bond-woman’—the *mother* of all evil, and in whom she (the principle of ‘religious’ bondage) is destroyed ‘by fire,’ by ‘sword,’ by ‘famine,’ by ‘earthquake,’ by ‘thunder and lightning,’ ‘pestilence,’ ‘terror,’ etc., etc., and all the ‘destruction that came *upon Jerusalem*’; the very same (after all this *is done* in him) is now the ‘free-woman,’ he having *in him* the ‘Vision of Peace,’ ‘Jerusalem’—the *Divine* ‘Mother of all’ the *living* race, the ‘Son of God’ *Christ*, the true ‘Help-mate’ for man; and he is the person called in Scripture ‘Jerusalem,’—‘The law shall go forth from Mount Zion, and the *word of the Lord* from Jerusalem’ (Micah iv. 2). ‘Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall *ever be* removed, neither shall any of the cords thereof be broken’ (Isa. xxxiii. 20). And in *this* city ‘Jerusalem’ the ‘Gospel’ is *first* ‘preached,’ *i.e.*, the truth—the ‘good news’ and ‘glad tidings’ made known or revealed by the Great and *only* ‘Preacher’—God; and *from* this ‘city’ it shall go forth to ‘all nations’ of the

earth. So *here is* 'Paul' (whose name *was once* 'Saul,' *i.e.*, 'hell and death'), a 'Servant of Jesus Christ, *called* an Apostle, *separated* unto the Gospel of God' (Rom. i. 1); 'The apostle of the Gentiles' (xi. 13); 'I speak the truth in Christ, and lie not; a teacher of the Gentiles in faith and verity' (1 Tim ii. 7). 'Separated from his mother's womb, and the Son of God *revealed in* him, and doth not confer with flesh and blood' (Gal. i. 15, 16).

Then now is the time for the 'dead to *rise out of* their graves.' 'Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light' (Ephes. v. 14). 'The holy city' is now '*come down* from God,' and her *light* is like a precious stone. Let the 'dead' (in faith) 'now *bury their* dead,' and open their eyes and receive the light; let them now go forth in the spirit to meet the Bridegroom, that they may be *ready* to go with him *unto the* Marriage, *i.e.*, to get into the '*Light* of the holy city,' for it is written, 'The nations of them that are saved shall walk *in the light* of it; and the kings of the earth must bring *their* glory and honour into it.' Read Rev. xxi. 1 and on, and 24-26. This is that 'Holy City' (not the old stone buildings *called* 'Jerusalem') into which the saints (Rom. i. 7) will now go, and will '*appear*' unto many, 'risen from the dead' with Jesus their Lord and Head, they will appear in his '*risen*' life, clothed with the same life and power.

The 'learned' commentators and 'Divines' of the world, have had their 'talents' much *employed* on the 'Apostolic' writings, and been frequently *stumbled* at some sayings therein, and have taken refuge (to conceal their ignorance) in attributing *fallibility* to the writers, as giving judgment and opinions *as men* only; and this in *face of* the explicit declaration of '*inspiration*' and Divine *authority*! Readers of Zion must note the difference, and *transpose* their thoughts to *this day* of verities and actualities (surely *possible* to the Great Spirit) within the region of the *mind*, *there* they find the 'City' 'Jerusalem' *where* the Word applies, and *every name* to the 'Son of God.'

Now if the Scriptures are read as history [and *comparing* the passages quoted, who can reconcile them as such?], how could 'Jerusalem of old,' as a *literal* city, be termed 'holy'? for of all places it would be the least entitled, if there were done *in it* the most *unholy* deeds recorded in the annals of the world, viz., the killing of their own Prophets, and at last the Son Himself! and the Spirit by 'Paul' witnesseth thus, 'They please not God; and are contrary to all men' (1 Thess. ii. 15). But the 'city' and 'temple' was all figurative of 'the end,'—*of that* 'city that hath foundations, whose builder and maker is God' (Heb. xi. 10); and *see* Amos ix. 11, 12—'In that day will I raise up the tabernacle of David that is fallen' (through unbelief), 'and hedge up the breaches thereof; and I will *raise up his* ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, *upon whom My Name is called*, saith the Lord that *doeth this*.'

The *intent* of this little work is to *show* that the Scriptures *are true*, and that Joanna's Writings are from the same God that *caused* the Scriptures to be written; and it will now be fully proved to the world that that very 'Shiloh' spoken of throughout the Scriptures and in J. S.'s Writings, *is now come*, yea, that very same 'Child' of whom the Prophecies of J. Southcott speak, *to be born* in 1814; who is *now* making himself *manifest* in the destruction of the 'old covenant,' and the establishment of the 'new.' Read Heb. viii. 6 to end of chapter.

This is the glorious period to which we are now *arrived*, and this is that 'stone cut out of the mountain without hands' (Dan. ii.), 'which smites the great image on the feet, and throws it down, and the wind takes it all away' [*see*

Vol. X. pp. 165-6]. Blessed be God, the 'hail shall sweep away the *refuge of lies*' [*Ibid.*, p. 143]. 'The darkness is past, and the true light now shineth' (1 John ii. 8).<sup>1</sup>

The following communication of the 'Seven Crowns' given to Joanna Southcott on the 7th of March 1803, you are requested to read particularly, as it alludes to the present time:—'And to the vision now I'll come; In heaven it all was seen by John. I told thee all must come *below*, Therefore this vision I did show Unto the youth at the same time, That I was *telling thee* My mind. I said on earth all must *take place*—Awake! ye dark benighted race! And *all together* now *compare*, You must *confess* My Spirit's *here*; And I the Child did visit then, To show these visions unto men; Which *at that time seem'd of no use*, But now I bid them *all produce*. The visions unto them were

<sup>1</sup> And behold, these are the *first* words of DIVINE 'TRUTH' ever given to mankind, or heard in the outer world; for whatever eloquence, investigation, research, and *speculation* has been exercised, or indulged in by writers and speakers on the *written* Word in the Bible, there has been no '*truth*'—'as it is in Jesus'—the 'New Man'—in it all; and even now the inquiry is, 'What is truth?' and they '*care not for the answer*'—by the Truth Himself; but continue to 'worship' their self-opinion, and 'wisdom of words,' instilled by education, and scholastic arrogance. Indeed, all such have unwittingly (and some innocently, thinking it was right) usurped the *office* of 'Messiah,' in thus *attempting* to open what *was hidden from mortal ken*, and have put *themselves* in place of the 'Elect,' who alone *could* open the understanding to comprehend the Scriptures.

Here is this great boon at last given, which is to unite all in *one mind* on spiritual things, by the Wisdom of God which *crosses* all '*natural*' thinking, and all that is required of men now, is to 'take up *this cross*, and *walk*'—in 'the liberty wherewith Christ *has made* us free,' and no longer be '*entangled* in the yoke of bondage' (Gal. v. 1). Look at, and consider well the way in which Ps. ii. is dealt with (from p. 40) herein, and take the *new* 'thoughts' on Matt. xxvii., and know that *these* explanations were but the fore-runners of future ampler light and knowledge on the *whole* of the *Recorded* Word; here are the germs or 'rudiments' of *faith* laid down, which must grow into a mighty tree, that will gradually supersede the 'growths' of ages of prejudice and tradition, until the old *letter* 'religion' that has been *fed* on fables—or the *literal* 'Bible,' will perish from utter inanition.—C. B. H.  
January 13, Year 73.

given—I tell you all, they came from Heaven ; For I these visions all did show, I told thee all must *come below* ; And as the “Shepherds” did appear’ [some years ago several ‘ministers’ visited the youth ‘Joseph,’ and agreed that his *visions* were from an *evil* source or spirit, and prayed that he might be delivered from them] ‘That prayed to quench *the Spirit* there, Which they then said was not from God, But *still* they said they “fear’d the Lord” ; And so My Word they said should stand, And now *their answer* I demand. How both together did appear’ [the youth’s visitation and Joanna’s were nearly at the same time] —‘I said all visions must be *here*. Thou knowest, I told thee down *below*, In Tucker’s letter I said so’ [a letter from Joanna written to the Rev. Mr Tucker, of Heavitree, near Exeter] ; ‘And unto Hill I did command, That he the visions then should send’ [by order of the Lord, the Boy took a book of ‘Visions’ to the Rev. Rowland Hill, who afterwards mentioned it, in the pulpit, as coming from some Roman Catholic]. ‘And yet to all it did appear *As fruit on earth*,—the worms were there That did destroy their every *fruit* ; But now I tell them to stand *mute*. For *on the tree* I’ve raised it high, Out of *their* power all to lie, And to destroy *this fruit* again ; The *feather’d* fowls must it explain ; For they alone *the fruit* can taste ; And mark the tree how all is placed. I say *out of* the reach of man, To answer now thy written hand ; Because My eye is *everywhere*, As to the youth it did appear ; And let them see *the single eye*, And so *your ways* I do espy. And as the jewels did appear, Just so in heaven they making are ; And as the Seven Crowns were seen, Just so the Crowns I’ll make for man. Because the

seventh day draws near, That *man* the Seven Crowns must wear. The Crown of Glory I'll place first, for so *the end for man* must burst. The second Crown that must appear, Is man's Redemption I shall *clear*, For now the third is hastening on, For to *establish* David's throne ; Who as a "Shepherd" did appear, And to a throne was raised there. As he from Saul received the Crown, A Son of Jesse he was found, When Samuel warn'd him to appear. The mystery now *of Saul* I'll clear, Whom *I anointed to be King*, And then the Kingdom *rent from* him, As he had *disobey'd* My Word—A type of Satan and the Lord. When Satan's kingdom is destroyed, *Then I'M the King* by man *enjoy'd*.' . . . 'For I have shown you David's Crown, And all shall know 'tis *coming down* ; And every branch that is in Me, Just like the vision, all shall see That they shall all share in the Crown, As *every jewel there* is found ; And fast you'll find I'll "make them up" [Mal. iii. 17]. 'For like the vision all shall drop, To bring the fourth Crown down to man ; That he *the earth* may all command.' . . . 'But when I bring you the fifth Crown, Then in subjection all must come, No more you'll hear the raging storm That from the angry winds doth rise ; But peace and safety round you lie ; Because I'll crown your every bliss, And the sixth Crown shall *finish* this ; Because I said that all was good, And now I'll come and *crown* MY WORD ! And so your Helpmate doth appear, Thus to fulfil the seven here ;—That is, I say, the seventh Crown.' . . . 'So shall he Rest from all sorrow and from sin, Rest from the pains that *nature* brings, Rest from temptation—he'll none find ; But every heart will then become, I say, like thine, to hate

all sin.' . . . 'And tell them all *what I have done* To free them all from hell and sin; For that will be the *Seventh Crown*. And so My jewels will be *found* To shine as sparkling Dia-monds bright; And I with man shall then delight, And men shall then delight *with me*, and dwell in heavenly harmony. For as in love *a few* do meet, That *do believe this* calling *Great*, So all the earth *will meet* the same, And praise their Maker's glorious Name.' . . . 'But now I'll come unto the Psalm, that was *of David* sung—The Lord *descending* from above; The *shadow*' (record) '*there* is found. On cherubim and seraphim' [*see* Vol. X. pp. 325, 326] 'Full royally he rode, And *on the wings* of mighty winds, Came flying all abroad. And on the wings of mighty winds, *Of mighty love* I came, To show the visions unto him, That all may *know MY NAME*.' . . . 'Mark *how* all's *come*, Ye sons of men, And will you say *by chance*?' . . . 'That judge *no God* in what is said; Then they must *mock* "My eye," Which I have said *is everywhere*, I ask *where* "*chance*" can fly?' . . . 'For so My Glory shall appear—With wings of love *I'll visit here*, And bring to man My starry Crown, And all My jewels *seal* them *mine*. For on *that House* I've fixed

The Spirit to and by Joanna Southcott always speaks in the *first person*, showing the intimate relations formed with her, and the exalted status she held as a Prophetess, of the surely and swiftly-coming 'Son' (not by *chance* merely!). And the self-sufficiency of man is made apparent by the futile 'judgment' given on the very immediate *words* of God by her, despising the riches of His goodness, and disregarding the important and emphatic injunctions spoken (and termed 'doggerel rhymes' by some self-wise, to their future shame). And thus they are compared by the Spirit (in *this* communication) to 'Absaloms' who 'think their Father to unthrone, and gain the kingdom *for their own*. And so they'll perish on the tree.' This of course *actually* befell Zion in the *final* Visitation, when caught in the 'tree of death' by his 'hair,' *i.e.*, self-wisdom, *long-standing opinions*, but the 'peace of the father' (which 'Absalom' means) is thereby secured.

*My eye ; I know My jew-els where they lie. And the same "chance" that brought them first, I tell them in the end shall burst ; As all these visions did appear.' . . .*

I must here set down a few passages out of Joanna's Writings about 'Pomeroy,' for the satisfaction of those who are expecting the man called the Rev. Mr Pomeroy to come forward in the end ; let them (and all) weigh deeply what is *here said by* the Spirit, and they will 'discern' their expectations to be as groundless as the *belief* of those that *expect* Joanna Southcott to rise again out of her grave, and appear *personally* here again ; it is a spiritual *appearance* (*vide* his *first* letter, p. 183 and on). See 'First Book of Wonders,' pp. 47, 48—'Now come to *their* "discernment" *who judge* that he must fall to rise again, because I said he must stand the trial *in the end* ; but such do not *discern* in *what manner* he "stood the trial" with men, to have "*his* honour lost," nor how *all his conduct* must stand the trial *with men* in the end ; there are deeper mysteries *still behind* that men will find *another day* ; but now, if they judge that "Pomeroy" *must* appear *in person*, or he could "stand no trial" with men, then I ask them how they will explain the meaning of My Words, viz., that My Bible must stand the trial ? I said that "Satan" must stand the trial, and in My "Gospel," that Satan must be judged ! These things men must *discern* and weigh together.' [Note 1 Cor. ii. 14, 15.] Read this page, and ask how *will* Satan appear to 'stand the trial' ? I answer, In a man, and he *hath* appeared in *this manner*, and *has been* tried, cast, and *condemned* by both juries (natural and spiritual), —'the Lord Himself *being Judge*,'—and he is counted worthy of death, and is driven from his seat ; and in the

same person in whom this is done, 'Pomeroy' is now come to 'clear the writings,' to show the truth of them unto men, that *they are from* the Living God ; and this 'Pomeroy' is the 'Spirit of Truth' *in a* man, and all must come to *this* 'Standard.' By 'coming to the Standard' is meant that all must see the 'writings clear' *along with* Pomeroy, that we may all rejoice together, and thus be spiritually 'married' to 'Joanna'—the 'Gift and Grace of God.' And you see the Lord told Joanna that she should have an earthly *husband*, unto whom he would 'resign the whole.' Read pp. 4, 5, 'Second Book of Wonders'; see also p. 10—'He that *hath* the Bride *is* the Bridegroom ; but the *friends of* the Bridegroom rejoice greatly ; and so will thy friends all rejoice when Marriage hath taken from thee thy reproach among women, and all is made as clear as the noon-day sun. Then will your rejoicing be great when everything is made so plain before them, that there is *no room* for doubt *left*.' Again, in another place, Joanna says to the Lord concerning 'Pomeroy,' 'Thy threatenings stand still against him, as he has not come forward to the trial.' The answer is, 'Thou knowest not how My threatenings stand ; he must see the book of thy trial, and how it stands concerning *the trance*, before he will know what anchor to trust to.' Now I ask, Why is this said of 'Pomeroy,' why is he to see the book of Joanna's trial, and why must he see about the trance? You know that Joanna (the woman), it was expected would go into a trance, but as it did not take place *with her*, it was expected that it would be fulfilled in Townley ; and it is well known that Jane Townley had a 'visitation' to that effect, and an explanation given unto her by the Spirit concern-

ing this mysterious subject, on Friday, October 4, 1822. When these things are weighed together, it will be seen that 'the trance' is over, 'Pomeroy' has been through the trance, 'Joanna' *is returned*, and there is no other 'Joanna' for anyone, SHE alone (the 'Gift' of the Holy Spirit) is the true 'Help-mate for man.' 'Did not I tell you, *in the end* the mystery *would be great?*' This is the 'woman's *form*,' *she* has formed herself *in man*, and by virtue of this *the man* is named (of the Spirit) 'Joanna,' and *in this* 'form' all the wonders are doing and will be done, and 'She' will form herself *in the mind* of everyone that will *receive her*, and thus all will be 'Joannas,' or *of* 'God's host.' Again, of 'Pomeroy'—'True Explanation of the Bible,' p. 254—'The Woman hath brought on his fall, And this is done by My command, And so the trial he must stand, Then he shall fall to *rise again*, If he comes forward to contend It is the Woman caused his fall, And prove *his honour* clear *in all*; *Before*, the Woman *he* betray'd, And now she'th cast it on his head; And so *his honour here* is *lost*. But when the Truth to him doth burst, He'll find his honour rise more high Than ere before it here did lie; And see his standing more secure Because his standing is *in Me*. The Woman's *innocence* shall free The every fall that is *in man*, That now the trial bold will stand. So thou of Pomeroy grieve no more, Canst thou believe thy God is here And will not justify the man, If *to the trial* he *does* come, And there *confess* his every guilt, The way at first *his fears* he felt; Then I will surely free the man, In Adam's fall he now does stand *By Satan's arts* that *then* were near, And so like Adam he did *fear*. As he was *wakened* by the fall, He hath no strength to stand

at all Till by my power *I raise* him up. So do not fear that he will drop, Because that I will raise him so In passions strong, he'll *see* and *know*. And jealousy I will alarm, And he shall *fear* that I do *warn*. So now in peace thy soul possess, And comfort now thy troubl'd breast; But sure thy sorrows I workèd so, That "*man*" *from thee* might see and know What sorrows I do feel for all That now reject my *every call*. So here of "*Pomeroy*" I shall *end*, *Deep are the lines that thou hast penned.*'

The trial mentioned in these lines, stands for this present time, and they show the truth of what I have already stated in the foregoing pages, viz., that a man must come forth *as this character*, 'Pomeroy,' who stands in the first place at the head, and is the representative of all the 'human race' in darkness and ignorance, the 'sins' of all mankind are found in him, and he dies a spiritual death—is cut off *by the Word* of God, which saith, 'Cursed is everyone that continueth not in *all things* written in the book of the law *to do* them'; this sentence is actually executed upon him, he really *feels* the 'curse' of God due to 'transgression,' not for himself only, but for all; and under *this load* he sinks down into the abyss of woe, woe unutterable and passing all 'human' conception or thought; and in this is fulfilled what is written in John xi. 49, etc.—'And one of them, Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that *one man* should *die for* the people, and that the whole nation perish not. And this spake he not of himself; but being high priest

that year, he prophesied that Jesus should die for that nation; and not for *that* nation *only*, but that also he should *gather together in one* the children of God that were *scattered* abroad.' Now, of those that would object to the doctrine of the Spirit, I ask, Are we to take these words in the literal sense? If so, there is no truth in them, for 'the nation' was not saved from perishing, but (otherwise) they were '*cut off from being* a nation' or 'kingdom,' and remain so at this day in the outward world; again, where are the children of God that were scattered abroad, gathered together in one? Then the '*prophecy*' stands for this time, when the fulfilment of every Word (the 'children') given to the Prophets to *record* ('scattered') in every age and all countries, takes place in a spiritual invisible manner; and those people who were believers in and expectants of the Kingdom of God *to come*, were scattered among different 'sects' and parties '*of religion*,' and *following* various Visitations, and of course are of different *opinions on* the Word and ways of the Lord; and this has been the case in a particular degree with believers in the Mission of Joanna Southcott, since her death, they *are* 'scattered abroad,' they are at their wit's end, they know not *what to* do; but they are told to look for 'Pomeroy' to '*come forward to show the truth of all*,' and it is written of him, 'He will appear, the truth to clear, And steadfast he will stand.' This is said of 'Pomeroy' without any *conditions*,—'he *will* appear'; and as there are no conditions (in the recorded Word of the 'Bible') respecting the '*Comforter's*' coming *in the name of* 'Jesus,' but all things *said of* him are

*absolute promises* of God that *shall be* fulfilled, so of 'Pomeroy' the same; for indeed *this* 'Pomeroy' is 'the Comforter,' *i.e.*, 'the Spirit of Truth' *in the man*, for 'he shall guide the people into *all* truth'; and before this could be done, one man must '*fall*,' as described in the lines by J. S., to know the *truth* of the 'Fall of man,' to know by experience *what* man *lost* by the 'fall,' to *know* the 'dark mysteries' of it; and then by the power of God, to be '*raised again*' from *that* 'death, unto life.'

So now he stands as the 'second Adam,' having his 'Eve' *with* him, *by whose* 'innocence' he is *freed from* the Fall; and *this* 'Eve' is 'Joanna,' *i.e.* the 'Gift, Grace and Mercy of God,' for this is the meaning of the Word or name 'Joanna'; and *all this* is 'the trance' mentioned in Joanna Southcott's Writings, *see* 'Fourth Book of Wonders,' p. 41—'And therefore marvel not in thine heart that I told thee thy sufferings must be great, and thy danger of life would appear great, and this is the sorrow that thy friends and believers will feel, as I told thee, until the third day (that is to say,

Just as a 'trance' naturally is a complete suspension of earthly functions, yet the body remains breathing and in visible existence, so was all this Heavenly change and invisible spiritual operation accomplished in Zion, while the outer body was on earth. And here it is that *faith* is required—to judge spiritually from the *words* that come forth, and not by outward material things that could never *change our nature*. Look at Gal. iii. 10, and try to realise the consequences of *literality* in contemplating the 'book of the law,' *as it reads*; what monstrous conception of God does it engender, even in the minds of the truly *sincere*! and then reflect on the measureless sufferings Zion was called to, for taking the Word in the *letter*, and to *find out* that *this* 'law' was the Divine unconditional *love*. So in the name 'Caiaphas,' given to the *called* 'high priest' *in the Year of Visitation* to Zion, is seen the meaning, *viz.*, 'He that seeks diligently' (and *see* 2 Tim. i. 17) and also 'that vomiteth,' *i.e.*, rejects with loathing the falsehood, when he finds the Truth.

the Third Year in the New date, the *end* of Visitation); for here is the trance mentioned in thy writings,—first, the *trance* of *thy mind* from My Visitation to thee at the first; but the *next* comes when *Life* is brought into the world' (and see Vol. X. p. 302 and on). So this 'Pomeroy' was *first* entranced, 'whether in the body or out of it he could not tell' (while going through the Fall, and first the 'Paradise'); and when his 'Eve' (the Spirit of Life) returned to him again, when *Life* and Judgment entered into him, he was *entranced* with 'joy unspeakable and full of glory.'

Now see the Word given through Joanna Southcott, when *this is done* in one,—'Then Satan's Crown must sure come down, And men accuse no more. The victory shall *in Me* be found, And bring My kingdom here. So sons of light, 'tis time to fight, And stars begin to shine; Have I a shadow placed in man, Then surely man is Mine. But unto *all* it could not fall *To make My Bible true*, Yet everyone alike I call, *My goodness all* shall know. *My Spirit here* it shall appear, The Holy Ghost shall come; And *as the* day of Pentecost, I say it shall be to man That will appear—for *I'll be there*, And every heart inflame; The Holy Ghost alike shall come, Though Pomeroy I did *name* To be the man *where* I should come, But shall I leave the rest? Mark deep the visions now of John, And every man is blest. So now begin to *wear* your Crowns, Like stars begin *to shine*. If I a shadow placed in one, Then everyone is Mine.'

Now of the things that are here written, this is *the*

*sum* of what we *declare* unto you, that the '*Lord is risen to do his work, his strange work*' (Isa. xxviii. 21). 'He hath showed strength with his arm ; he hath scattered the proud in the imagination of their hearts ; he hath *put down the mighty* from their seats, and exalted the humble and meek ; he hath filled the hungry with good things, but the rich he hath sent empty away ; he hath holpen His servant Israel, in remembrance of mercy ; as He spake to our fathers, *to Abraham, and to his seed* for ever' (Luke i. 51-55).

And these things are set forth unto you in great plainness of speech, for 'we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are *freely* given to us *of* God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things *with* spiritual,' etc. (1 Cor. ii. 12-16 ; read to end of chapter). 'But now once *in the end of* the world hath he appeared to put away sin *by the sacrifice of himself*' (Heb. ix. 26). 'I beheld, and the same horn made war with the saints, and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom' (Dan. vii. 21, 22).

[Here follows the letter of December 30, Year 3, given on the *first* pages of *this* volume. After which John xii. 48 is quoted—'He that rejecteth Me, and receiveth not My words, hath one that judgeth him ; the WORD that I have spoken, the same shall judge him in the last day.' The work is then concluded with

the following lines either from the Prophecies of J. S. or probably *his own*]:—

‘So now your *flight* is surely come, From evil fly away; Your foes away from you shall fly, That do My will obey. My will is this, that you should take My Word and eat it up; *Give up your wisdom* for My sake, ’Tis *then* the foe shall drop. No more *dominion* he can have, My power shall set you free From sin, from sorrow, and the grave, And you shall live *in Me*. And I am love! no *other* law Do I on you impose, *This burthen* you can *easy* bear, Then *on* My love *repose*. I *Jesus* did my life lay down Upon the cursed tree, And now I’ve took it up again, From sin to set you free. I *Shiloh* now will gather in My Father’s children all, And bind them to the choicest vine, That now for mercy call. I *Christ* declare I now am come To *end the law* of sin, And plant Myself in every heart That now will take Me in. And be ye lifted up ye doors, *Your hearts* are what I mean, Take Me the King of Glory in, And you with Me shall reign.’

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It is the very ‘plainness of speech’ with which Messiah came, to *teach* these spiritual things (‘the Wisdom of God’), that has *stumbled* the ‘wisdom of the world,’—which accordingly counts them ‘foolishness,’ being unable by the ‘natural mind’ to ‘discern’ them. And all that has been *attempted* on the words of the Spirit *recorded*, by the ‘wisdom of man,’ always involved the utmost effort and strain in language, reach

and stretch of intellect with stress of brain, to set forth the ideas; and now alack, 'tis nothing worth! '*The Truth*,' after all, 'springs out of the earth.' Herein it is that God will humble all pride, and take away 'human' consequence; for we must know from our own capabilities of *mental* experience, and the irresponsibility of 'dreams,' what capacity must be in the Visitation of God within the mind, and all hidden, known only to the man who is the subject of it, and until *declared* by him, no one could get at it. Then judge now of the 'New Man' or Mind by his words, and *receive* the New 'Bible' *made* Life and Salvation by the *free* grace and merciful Judgment of God, in *this* 'last DAY' that never ends.—C. B. H. January 17, Year 73.

(Original Title Page.)

# The 'Vision of Judgment'

(CONTINUED);

OR, THE

TRIAL AND REWARD OF FAITH.

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Being a full explanation (By the 'Spirit of Judgment') of the nature of the Sacred Oath, or the Covenant of Peace between God and man.

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'Behold my servant, whom I *uphold*; mine elect, in whom My soul delighteth. I have *put My Spirit* upon him; he shall bring forth judgment to the Gentiles' (Isa. xlii. 1).

'Where there is *no vision* the people perish; but he that keepeth the law, happy is he' (Prov. xxix. 18).

'The Lord is *known by the judgment* which he executeth' (Ps. ix. 16).  
• But the Lord shall endure for ever; he hath prepared his throne for judgment' (verse 7).

'Let us choose to us judgment; let us know among ourselves *what is good*' (Job xxxiv. 4).

'The Word of the Lord is right; and all his works in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord' (Ps. xxxiii. 4, 5).

'Cursed be he that perverteth the judgment of the stranger, fatherless and widow. And all the people shall say, Amen' (Deut. xxvii. 19).

'And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead' (Matt. xvii. 9).

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## INTRODUCTION.

I SAM. iii. 1—'And the Word of the Lord was precious in those days; there was no open vision.'

Although the following pages are particularly addressed to the believers in the Mission of Joanna Southcott, on purpose to point out to them the absurdity of 'taking an oath' in the way they have done, and to show them the *real* nature of 'the oath' that all must take ere they can enter the 'Kingdom of Heaven'; yet here is contained a subject in which *all* are *deeply* interested, and to which all must give attention and must embrace with thanksgiving, *if they will see* 'Life.'

But it may be that some will say, 'This is a bold assertion!' Yes, it is so, but not *too* bold, for it is not the wisdom of man, *but of God*! And it is said of the Spirit, that his 'word was *with authority*, and not as the scribes,' and he is now here to 'bring to light the *hidden* things of darkness, and to *make manifest* the counsels of the hearts,' *i.e., what they are, under* the reign of evil, and to condemn—by *the* 'open vision' or Revelation of the truth, hitherto *concealed* from all—the foolish, empty and vain conjectures of men; who with all their *boasted* wit and 'learning' can only conjecture, or give their opinion that this, or that *may be* the *meaning* of the Word of the Lord. 'And it shall come to pass, *instead* of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty' (Isa. iii. 24). 'Behold, I will corrupt your seed, and scatter dung upon your faces,

*the dung of your solemn feasts*; and' (*not* 'one,' as interpolated) 'shall take you away with it' (Mal. ii. 3).

And *these are* 'the days' in which the Word of Wisdom will be found 'precious' indeed, to all sincere hearts who earnestly desire and long for the Kingdom of God; they have been 'seeking the living *among the dead*,' but they find *there is* 'no open vision,' no clear revelation of '*the mystery of Godliness*,' among men of the different sects and parties of 'Babylon.' But all deny and reject the '*open vision*' *now* given, and in their own wisdom, giving wrong interpretations of the recorded Word, '*remove the ancient landmark*' (Job xxiv. 2) so that the *travellers* have all lost their way, and none can find the road to the City; but the 'true eagles' will soon 'smell out *where* the carcase is,' and *there* will *they* be 'gathered together' (Matt. xxiv. 28). 'The kingdom of God cometh not with observation' (Luke xvii. 20), there is nothing of outside *appearance* to *attract* attention, or gain the notice and *admiration* of those who are *looking for* 'signs and wonders,' *ere they can believe* that the 'Spirit of Truth' is *here* come; but if such would *look into themselves*, they would see *there* the very 'sign' which declares the coming of the Son of man, and that is unbelief and disobedience; for the saying *is now* among the people, '*Can any good thing come out of Nazareth?*' O ye 'wise,' *what* are you looking for? for God to send His Son in some way that you would point out! Did you think that the Lord would manifest Himself in some 'good' person (according to *your notions of goodness*), some 'wise' and 'grave' '*Bishop*' (made of men) or Clergyman (self-called), or some

'high' and 'honourable' individual of great reputation and note *among men*? But ah, no, you are *foiled* in your expectations, and *your plans* are all rendered abortive; for God 'chooseth the *base* things of the world, and things that are despised, and things that are of *no* reputation,' *to bring* the understanding of man '*to nought*, that *no flesh* should glory in *His presence*' (see 1 Cor. i. 26-29). Are *you* angry because God *receiveth* 'sinners,' and that it is His pleasure to endow with Wisdom those who were 'fools,' and are *become such* for the Truth's sake? And do you reject *these* writings *only* from this consideration, and that the instrument employed is but a 'mean' man and 'unlettered,' untaught by *human* 'science,' and unversed in literature? If so, you must *abide in the dark*, for God never promised to send anyone of *your* choosing, *but of His own*; and *His* choice is such that *you* reprobate, and discard from your notice and society—'Ye adulterers and adulteresses, know ye not that the *friendship* of the world is *enmity with* God? whosoever therefore *will be* a friend of the world *is the enemy of God*' (James iv. 4).

You will not find here any 'enticing words of man's wisdom,' neither will we say 'smooth things' to *flatter* or deceive you and to gain your support, neither do we seek praise or glory of men; but by demonstrating the truth (by the power of God) we 'commend ourselves to every man's *conscience* in the sight of God,' whose Glory, honour and praise it is, and that *alone* that we are striving to establish on the earth; and the time is now come for this to be done, and the writer hereof is bold to challenge the *whole world* to come forth,

with all their power, to overthrow (if they can) these things, brought forth *in this book*. Can they do this? No, they cannot, but this Word (without man's device) shall surely throw down all *their* 'Babel,' until they become 'like the dust of the summer threshing-floor,' and the wind carry it all away.

The '*meek*' will rejoice greatly to see the 'open vision' of truth removing the 'stumbling-blocks out of the way,' *i.e.*, to see that God is giving forth the 'Spirit of Wisdom and understanding,' that anyone (let it be who it may) might *comprehend* the Scriptures of truth; that *the time* at last is arrived that God hath promised, that all who love God may be 'perfectly joined together in one mind' and judgment, and no divisions among them; for this is that blessing that was promised to man in the 'latter day.'

Great numbers of people profess to believe, and do believe that such a time *will* come, but they are ignor-

In consequence of the reception given to, and treatment of his first work, published (in an '*unaccredited*' way) three months previously; this vigorous 'Introduction' to the *second*, is penned; wherein the derision and contempt excited, with the studious ignoring (not replying to) of the arguments, is traced to its proper source, and shown to be the 'enemy of God'; and so the 'challenge' thus boldly thrown out in the name of God, was never taken up, the '*religious*' *professors* being silent and dumb to that which (they thought) they could *afford* to despise, and keep quiet or out of sight. Well, God would have no agency of man (humanly speaking) for, or 'approved' worldly mode of *introducing* His Truth, in order to put the self-worshippers to the blush *at last*, and there is an instance latterly of one saying (on reading some of these works of an '*unlettered*' man), 'You cannot make a silken purse out of a sow's ear!' Alas! for the ignorance of *pride*, the very thing the Almighty love-power has accomplished, *without the aid* of the tinsel 'learning' and '*vain* philosophy' of this outward sphere. Mortifying it is, and will be to *the proud*, that their 'sweet smells' should become 'stinks,' their parade and ornaments become 'bald'; their glory of reason (on which they *feast*), changed for 'sackcloth' of *humility*, and the '*solemn*' *dung* of opinions upon the Sacred Word (so nauseous to Shiloh's followers) scattered in their faces. Such, the *symbolic* severity of what *first came on Zion for all*.—January 19, Year 73.

ant of the way in which it takes place; for men are not 'dead' as *to a 'belief,'* but it is to knowledge they *are dead,* they know not the meaning of the Lord's Word, nor how he was to bring about his purposes of love and mercy unto men; *nor did the writer know* anything more than another, *until* it pleased God to open his ear, and to *make known* unto him the right and true way, and to *fulfil in him* the Scripture, Isa. l. 5-9.

Now it may be asked, 'Who gave you *this* authority?' the answer is, *Read* the following pages, and *judge* for yourself. 'But ne'er no judges in your land, Had e'er such weighty trial in hand, Since I was judged at Pilate's bar, The Holy Ghost must be judged there.'—J. S. *Judge* whether or not it is the 'Spirit of Truth' that is here come, and has dictated what is written; and show your zeal for the God you *profess* to 'serve,' take up your pen and bring forth *your* arguments, show your strong reasons *why* all should *not* receive *this* Message; and it shall be known that 'He that dasheth in pieces is come up' (Isa. xiii. 16). For now is the Lord fulfilling His Word, which He spake of old, *see* Isa. xlix. 22, and lxii. 10, and Numb. ii. 2, also xxi. 16-18—'And from thence to Beer' (*signifies*, a 'well'); 'that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, Ascend, O well; answer ye unto it: The princes digged the well, the nobles of the people digged it, by the law-giver, *with their staves.* And *from the wilderness to Mattanah*';—that means the 'land of hope'—the death of sin.

And now you are hereby warned, that this 'Water

of life' is now beginning to flow 'out from under the threshold of the house' (Ezek. xlvii. 1), and the 'Spirit and the Bride say Come, and let those *that are* athirst drink of the fountain of the water of life *freely*' (Rev. xxii. 17.) (Signed) C. W. T. [for ZION].

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### ADDRESS TO THE READER.

**MEN AND BRETHREN,**—The writer of this is *impelled* to it—not as doing his own will, but the will of God, *i.e.*, not writing in the 'wisdom of men' but in the Wisdom of God by which he is immediately and directly *enlightened*, that he may give forth *what is the* 'will of God' concerning men. He writes—not as the Prophets did, saying, 'Thus saith the Lord'—but *as a 'Man of God,'* as having the '*Son of God*' *in him*, and though he writes as if from himself, yet it is the '*Word of God*'—the '*Inspiration of the Holy Spirit*'—*the 'Spirit of Truth,'* which is 'himself' or new internal *being*. For NB., in former times the 'Prophets' *spoke by* the Spirit, *i.e.*, the Word of the Lord came *through* them, as water coming through a pipe, yet the pipe did not *partake of the nature of* the water, which only *passed through* it to *convey* the Word of prophecy *to posterity*; but *now* it is not so, for the 'Kingdom' is begun *of which* they (the 'Prophets') *did prophesy*, and God is now *become* the 'Ingrafted Word,' or the 'Word' 'Name' or 'Power of God' *ingrafted into* man, as it is written (James i. 21), 'Receive with *meekness* the ingrafted word, which is *able to save* your souls.

You may perhaps ask, Was not this applicable to all that 'served God' 'in all ages'? We answer, No ;—if 'the Word' had *become* the '*ingrafted* Word' or the 'Word made flesh,' *in any*, it would have made a perfect *union between* God and man, for God would be ingrafted *into* man, and man would have been '*partaker of* the Divine *nature*'; but this was never so in *any former* time, it was that great blessing 'reserved' exclusively for the 'latter day,' that good or 'best wine' that was 'kept unto *the last*'; and you are hereby informed that this glorious period is *now begun*, 'Behold, we *bring* you *glad tidings* which shall be unto all people; for unto you is born this day, in the City of David' ('Bethlehem'), 'a Saviour, which is Christ the Lord'<sup>1</sup> NB., 'David' means 'Beloved,' and 'Bethlehem,' the 'House of Bread,' and the grand and spiritual fulfilment is now, when the Divine Light and Truth—the 'Saviour Jesus Christ'—is born into Man, who has now become the House of 'living Bread,' the mind that contains the spiritual *food for* all,— 'This is that bread that *cometh down from* heaven, whereof if a man eat he shall live *for ever*'—in the Divine life (John vi. 48-58). 'Man' is Bethlehem, the Spirit is the 'Bread,' and 'Man' is 'the City where David *dwells*' (see Isa. xxix. 1). This will be quite plain and clear to the '*spiritually-minded*,' who will rejoice to hear of *this birth* (of the Truth) *in Bethlehem*, and they will come (as 'wise men') to *see* if this be 'the Star'; and they will not murmur (demur) at any expressions, or find fault with the *language* made use of sometimes in this book,

<sup>1</sup> Notice pp. 39, 40 of Part I. (Printed), his Epistle of August 14, Year 7, dealing with these words. Reprint in future volume.

that may seem severe, for it is written, 'They shall all pass under the rod, and be brought into the bond of the covenant' (Ezek. xx. 37), and such will say, 'Let the righteous smite me; it shall be *a kindness*; an excellent oil, which shall *not break* my head' (Ps. cxli. 5), and they will *bow* to come '*within* the veil.'

Reader, mark learn and *inwardly* digest what is written in the following pages, and you will *know the truth of* God; and you will not 'need that any man teach you,' but you will have *in yourself* that 'unction that teacheth all things.' See Zech. vi. 12, 13, and also the 'Second Book of Sealed Prophecies' taken from Joanna Southcott's Writings, from p. 52 to 62.

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### 'THE VISION OF JUDGMENT (*Continued*) ON THE NATURE OF THE SACRED OATH.'

THE Word of the Lord to the Prophet Jeremiah, vii. 8 — 'Behold, ye trust in lying words, that cannot profit.' The ways of the Lord in *his plan* of 'Redemption' have been hidden from all men, unto this present time, nor was it ever known until now, for what purpose God was pleased to choose men and women of such and such *names*, to give forth His Word of prophecy by, and to set in them the types and shadows *of the end*. It was never known that the glorious God had *concealed* in the names, such grand mysteries as lie hid in every one of them. The meaning of the name 'Jeremiah' is 'exalting

the Lord,' or the 'Lord's height'; which at once declares and shows plainly to those who possess but a grain of true discernment, that the Word which *came through this* 'Prophet,' stood for that period of time in which the Lord declared that he would be 'exalted in the earth' (Ps. xlv. 10); when the 'height,' the depth, the breadth and length of His mercy, goodness, compassion, truth, and love that he had laid up *in store for* man, should be known and enjoyed upon the earth, to his (man's) eternal happiness and comfort. [See Part II. (Printed), p. 67, on 'Jeremiah.']

The truth of this will be seen by the right discerning eye, and those that have in them this '*single eye*,' *i.e.*, a quickened understanding, will readily and joyfully admit the truth of the above assertion, and will not through a spirit of *prejudice* stumble, where no cause of stumbling lies in the way, as *is the case* with all those that are 'wiser in *their own conceits* than seven men' (the Seven Spirits of God, Isa. xi.) 'that *can render a reason*,' and are so prepossessed with *opinions* which they have *adopted* (thinking themselves to be *all right*), that they refuse to obey the command of God, viz., '*Prove* all things; hold fast that which is good'; and if a book is presented to them *as a revelation* from God, they cast it from them and refuse to examine it, taking perhaps, a dislike only to the 'title-page,' or having heard that the author is defective in education, and of humble position and origin. O! *this* weighs heavy in the mind of a self-righteous 'Pharisee,' who can 'behold the mote in his brother's eye, but cannot see the beam in his own'; he vainly imagines that the Merciful God

has a *mind like his own*, that would reject and despise a 'sinner'; yet it is the 'sinner' who *has 'much forgiven'* that loves Him most' (Luke vii. 47); while you *self-righteous*—'having *little* forgiven, and therefore *loving little*'—are filled with the 'old leaven' of deceit, fulfilling the Word of the Lord, which saith (Ps. l. 18 and on), 'What hast thou to do to declare *My* statutes, or that thou shouldest take *My* covenant *in thy* mouth? Seeing thou *hatest instruction*, and castest *My words* behind thee,' etc. Verse 23—'Whoso offereth *praise* glorifieth *Me*; and to him that disposeth *his way* will I *show* the salvation of God.'

We remark further, the 'prophet' not only prophesies of the end, but is himself a *representative* of the 'Son of man,' and in them (the Prophets) has been set the types *temporally*, of the *spiritual* sufferings of the 'Son of man,' which must be endured before *the Light* could *shine forth unto* all (*see* Luke xvii. 24, 25). Now read the 'Lamentations,' *not* of the 'Prophet' *named* 'Jeremiah,' but of the 'Son of man,' who in 'the end' was to be 'subject unto God,' *see* 1 Cor. xv. 28; also J. Southcott's Prophecies, p. 99 of 'Continuation of Strange Effects of Faith,' Second Part.

Note the expressions in Lam. iii. 52-63, for these sufferings are actually endured by the 'Son of man' in his coming, and who that professes to be a believer in the Scriptures, and J. S.'s Writings, shall be able to deny their fulfilment *in him*. Those who reject this report will be shown to be 'infidels' and 'false swearers,' who deny *the truth* of the Lord's Word and 'add it all *another way*'; they 'make a covenant *with death*, and

with hell are *at agreement*' (Isa. xxviii. 15), thus taking a 'false oath.' But we will be more explicit on the *nature of* an 'oath,' what it is, as we pass on; but it was needful that these few things should be at first premised before we proceed with the chapter itself, that you may see that the Scriptures have *but one specific* meaning, and that they never had their fulfilment in *any* man in *any* age *past*, but must be accomplished in the 'Son of man,' the very 'Son' that was born of Joanna Southcott in the year 1814, for proof of which (if you say you are believers in her Visitation) *see* p. 44 of the 'Fourth Book of Wonders,' and in connection, Luke xiv. 31.

You *must believe* this, or give up all pretensions to faith in her writings or in the Scriptures of truth; else you neither believe one nor the other, but are 'mockers of God,' and 'adulterers' of the Word of God by *mixing your opinions with* It, not having the 'Holy Spirit' for your Guide, who is the only Revealer of the secrets of the Word of the Lord, and every word you utter in disbelief is *against* the 'Son of God.' And though you are told (Zech. viii. 17) to 'love no false oath'; yet 'because of your *swearing*' *these* 'false oaths'—through your unbelief—the 'land' (*i.e.*, Zion) mourneth, and saith, 'Woe is me now! for my soul is wearied because of murderers' (*see* Jer. iv. 31, and xxiii. 10). And against your principles (*once* embodied in myself) those heavy charges in Rom. i. and ii. are directed; you are very ready to pronounce judgment on 'sinners'—temporally, while you yourselves are committing all those 'sins' here enumerated, in a far higher degree, *i.e.*,

spiritually; read from the 29th verse of the first chapter, these are your 'spiritual wickednesses in your high minds,' that shut you out of the 'kingdom of heaven';—'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob' ('the Trinity'), 'in the kingdom of heaven.' But you 'children of the kingdom shall be cast out into outer darkness' (see Matt. viii. 11, 12).

You are come to the brink of 'Jordan,' but you refuse to *pass over*. NB., Jordan means the 'River of Judgment,' and true judgment is by you 'turned into hemlock'; look at the evils that proceed 'out of the heart,' your 'foolishness' and 'pride' by which you 'sacrifice the *knowledge* of God,' to *set up your own* opinions, and speak evil of those things you *understand not*; ye are they that *justify themselves*, but God knoweth your hearts; 'all these evil things come from within, and defile the man' (see Mark vii. 21-23).

But ah! will you not say *now*, of 'Jeremiah'?—'We beseech thee, let *this man* be put to death; for thus he weakeneth the hands of the *men of war* that *remain in this* city, and the hands of all the people, in speaking *such words* unto them; for *this man* seeketh not the welfare' ('peace') 'of this people, but the hurt' (xxxviii. 4); but how wrong is this judgment, and how cruel your conspiracy and petition to deprive him of life, when he is earnestly striving to save you from banishment and destruction, which he well knows must be the fate of those who persist in following their '*own counsel*,' and turn away their ears from the Word of the Lord. You imagine that you have sufficient strength and power

to stand against the 'besiegers,' and the advice that '*Jeremiah*' gives you, viz., to *yield* yourselves to those that have come to make war against your principles, is so inconsistent a thing in your view, that you think him to be 'possessed of a devil,' and wish him disposed of. This is what you professing 'believers' and 'modern Jews' are now doing to the true '*Jeremiah*'—the '*Exaltation of the Lord*'—the '*Lord's height*'—because he advises you to give up to the guidance of the Spirit of Wisdom, Who is come to '*besiege your strong city*'—of false notions, those great bulwarks that the great king ('Satan,' the '*Adversary*') has built up *in* you, against the '*little city and few men in it*' (read Eccles. ix. 14 and on, and then Prov. i. 20 to end of chapter).

But what do you professed believers in the Visitation to Joanna say, *as* the unbelieving '*Jews*' *now*!—'Such threatenings do not *belong to us*; we are God's people; we have the oracles of God—His Word through His handmaid, and we *believe it* and *depend upon* it; and no evil shall happen *unto* us. The "temple of the Lord" are we!'—Yes, you *have* the Word *of* the Lord indeed, but you *understand it* just as much as the *literal* or *outward* '*Jews*' do the '*law of Moses*'; they think they believe and have believed in the Word of the Lord, as much as you do; yet behold, they reject the Spirit (the '*Son*'), because they are told that *their* '*temple*' cannot save them, and that they must have a new '*religion*' altogether; but they know Him not now that He is come, and count His words blasphemy, '*therefore they eat of the fruit of their own ways, and are filled with their own devices.*'

Well, and did you people of *this day*, imagine that you should have to *boast* over others, and say, 'We are better than the Jews, for we *believe in Jesus*, and believe that he spoke by Joanna, and are waiting for the fulfilment of her prophecies, and see many things that her writings speak of, taking place every day in the world.' Yes, you know many things and say many things that are right, but *forget* 'the *weightier* matters of the law, judgment, mercy, and faith.'

You *believers in* the Visitation have been highly *favoured*; but take heed, lest it should be said unto you, 'You only have I *known* of all the families of the earth, *therefore* will I punish you for your iniquity'; this I *have* experienced, but say you, 'What *iniquity are we* guilty of?' why, of the *same* error now that 'the end' is come, and which this nation England was in at the time when Joanna Southcott was giving forth the Word of the Lord, that foretold of *this very time and work*; *i.e.*, you *reject* and *condemn* without a strict and serious search, in the fear and love of God; and

As the Scriptures in their *spiritual* sense were being *re-enacted now* (after the inward and primary fulfilment in Zion) on the *broader* scale, by the *appearance* of the Divine Spirit in the world; the 'Southcottonians,' who were *separated* from the *beliefs* and creeds of *literal* 'Christendom,' by following the Visitation to Joanna (*see* Vol. V. pp. 223 and 247), were the first recipients of the Word of Life, and *all* the *first* believers in the Coming of the Lord ('Shiloh') were *gathered from* amongst them; and in reality they stood as the *typical* 'Jews' have done, in relation to 'Christ.' Yet the majority (with all their faith and endurance) would adhere to their *literal* notions, and refused the very and only 'Saviour' offered to them, and for whom they looked. Now what transpired then, was done for all time, that it may be seen what is in the hearts of men; so that *future* believers may know 'Joanna' in reality, *by the Spiritual Word* of 'Shiloh' *only*, and their 'hearts be established with that "Grace"' (Heb. xiii. 9), having no *outward* expectations, nor *preferences* above others, but *set apart* by obedience unto God *within them*, as 'dead *with* Christ from the rudiments of the world,' and *risen with Him* into 'newness of life.'—C. B. H. January 23, Year 73.

because 'the Woman' appears to you in another guise or form, you say that *her dress* is 'like the serpent's,' but if you did but look again and look deep, with humility and not in self-confidence, you would see that what you think to be the 'serpent's dress,' is the 'green running leaves of the Spring.'

*Watch* the Spirit whether it be true or not; watch the Scriptures, *weigh* the *whole together*; draw the *link*—lengthen the *chain*, see if one link does not *join in* the other, and compare all one with the other. See if it *adds link to link*, *chain to chain*, like the dawning morning, brighter and higher, higher and brighter to the '*perfect day*,' or like a flower in the bud *opening* more and more until the full-blown beauty appears! *In this* manner you must *weigh* the works of God, like the husbandman's *seed* first thrown into *the earth*, and buried down without *any appearance*, being *covered*, till you see the blade appear, then cometh the stalk, next the blossom, then the ear, and then the '*full grain*' is fit for '*harvest*'; just so you must *mark* the *rising* of *all* things *coming from* God. See 'Second Book of Visions,' pp. 54, 55; here is the advice of the Lord through the woman J. S., and if you do not follow *this* advice perfectly, what are you? Nothing but 'false swearers'; and though you have taken an 'oath' to be 'led by the Woman,' yet whereas you *condemn without* using 'judgment, mercy, or faith,' your oath will turn to *your* condemnation; and it would have been better you had never vowed, than that you should vow and *not pay*;—'Thou shalt not forswear thyself, but shalt perform *unto the Lord* thine oaths' (Matt. v. 33).

And now that 'Jesus' is come *in Spirit*, you cannot be persuaded that it *is He*, and you 'crucify the Son of God afresh, and put him to an open shame'; and you who have said so much about those *who rejected Joanna's Writings*, behold, are doing the same thing, for the 'Son of God' is now come *according to* the Scriptures and *according to* J. S.'s Writings, and you are as much stumbled *at the way* that God is fulfilling His Word, as the world were at the Lord's visiting a woman as He did Joanna Southcott, although the Word *by her tells* you, that 'in the end the *mystery* would be great,' and He would 'do a strange work,' viz., that a 'woman should compass a man, *first* in transgression, bringing him into disobedience,' and now *she has* compassed the man and brought him to true obedience; and this you do not understand, that 'the truth must all be brought to light by *one Man*,' and *that* 'one Man' is the *Spirit* of Knowledge—*Christ, risen in man* as the true Help Mate *for* man.

The Lord said that Joanna must have an 'Husband' unto whom 'the whole should be resigned,' one that should *understand* the *mysteries* of her Writings, and of the Scriptures; and yet you say that this would never be done *in man*! Are you not then taking a 'false oath'? for instead of standing by the Woman you *depart* from her, and *deny* her writings. Certainly the Word does say by her, that the Great Work would not be in a *mere man*; no indeed! what *man* (as a mere 'natural') can know anything of the great mysteries of the 'Kingdom of Heaven'!—but if the Lord 'Christ' *comes into* man and *unites* Himself unto man, what is it then? Is it not God and Man united *in One*! And does it surprise you, does it *alarm* you, is

it 'blasphemy' in your view that God has fulfilled His *promise* to man, in beginning this blessed and glorious work of 'Redemption' *in one*, to make the rest by? What do you mean, or *what* are you *looking for*—what *are your* expectations from the Almighty God? Do you think that He is like man, on whom there can be *no dependence*; do you think that God can *forfeit* His Word of promise, viz., that He would redeem man; or have you been 'mocking' God with your 'prayers,' when you say—'Thy Kingdom come'? surely it seems so, or you—instead of being *angry*—*would rejoice* to hear that the glorious order of 'Melchisedec' is now begun, and to be established on earth; and that the 'servants of Isaac' have *found water*, that the blessed 'well of *living* water' *is* now digged, and is 'called Shebah' (*i.e.*, 'an oath'); therefore the name of the city is 'Beer-sheba' (*i.e.*, the 'well of the oath') 'unto this day' (Gen. xxvi. 33); yea, it stands for this *day* of *life*, when 'Abimelech' and 'Isaac' swear one to the other, *i.e.*, God fulfils His oath that He sware to Abraham (the '*Seed of Faith*,' see verse 3), that the Son should come and *abide* with him for ever, and you 'have heard that Christ *abideth* for ever,' and that 'when Messias cometh, who is called Christ, he will tell us all things.'

And who is this 'Abimelech'—which name means the 'king's father,' or 'my father the king,' or 'father of council,' or 'chief father'? [see Epistle on 'All Things,' Year 8 (Vol. II. p. 211), on the disputed 'well' between Abimelech and Abraham]. We thought, say you, that 'Abimelech' was a type of the devil, for so it is explained in the Woman's Writings. Well, and is not man the dwelling-

place of the Spirit of error, the 'Powers of darkness' called 'the devil'; are they not bound in *an oath* together to serve one another, are they not in bondage to the devil's yoke and under his dominion—'Ye are of your *father*, the devil'? so that it is 'very man and very devil,' while he stands in the evil life of falsehood. But the merciful and gracious God now *performs* His oath with man, viz., to destroy the power of 'Satan' in him, and put His blessed 'Son' in his stead as the 'King immortal, eternal, and invisible, who *only hath* Immortality, dwelling in the light which no man' (as such merely) 'can approach unto; whom no man' (merely) 'hath seen or can see,' etc. So what has '*man*' to boast of? Yea, *but I will* both *boast* and *glory in the Lord*, for by His Almighty power I *swear* that He *liveth in* me, in truth, in judgment, and in righteousness.

And now my Brethren, hearken *to the Lord* what *He saith* to you, for He invites you all to 'swear *this same oath*,' for it is *this* 'oath' alone that will 'end all strife' (Heb. vi. 16) *between* God and man; see Jer. iv.—'If thou wilt *return*, O Israel, saith the Lord, return *unto* me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt *swear*, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves *in him*, and in him shall they *glory*. For thus saith the Lord to the men of Judah and Jerusalem, *Break up* your *fallow* ground, and sow not *among thorns*. Circumcise *yourselves* to the Lord, and take away the foreskins *of your heart*, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that *none can quench*, because of the evil of your *doings*,' etc. Think not, my Brethren,

that these words were spoken to the 'Jews' *of old*, no, they are addressed *first* to '*the Jew*' *spiritually*—'Israel,' and then for you; God knowing beforehand how everyone of you *would act, when* He should bring His 'first-begotten' *into the world, i.e.,* into man;—that you would not *believe*.

*This is the time* of the 'Lord's controversy with His people' (Micah vi. 2), the One 'appointed' having been through it *first*; and who, my Brethren, are His people but you who profess to believe in the *fulfilment* of the Bible, and *believe in* the Woman's Writings? God *acknowledges* none *on earth* but those, and O! my beloved Brethren, cease I beseech you, to 'grieve the Spirit' of God, for He is now 'weeping' *within me* on account of the 'hardness of your hearts,' He having begat His *own feelings* in me, and partaking of *mine* both of joy and sorrow; and in me he cries with tears, 'Spare the people, O Lord!' O let the 'bitter cup' pass from them; did not I (in union with *My* humanity) 'drink it even *to the dregs*'; O let my sorrows, sufferings, and tears, intercede for my Brethren that they may not 'taste that bitter cup.'

For the *inner* view of the 'controversy of Zion,' which develops the '*mystery of Godliness*,' its cause, effect, and '*recompense*,' see the Epistle on Text out of Job, Year 7, Vol. II. pp. 25-30; but *here* it is given in its application at large, *i.e.,* to the 'separated' people (*from the world*) by *following* the Visitation to J. Southcott. And the way for '*Shilohites*' *now* and henceforth, is to understand how every word of Scripture takes place—have their *effect*—in the *mind of Zion* by the *Supreme* Revelation; and then the Word is deprived of its sting, for we can only be *interested in* it, *as we are begotten* into the Life of Zion! Thus, in this instance, is demonstrated that we have the very 'Jeremiah' of the Bible *present with* us, and *so of all* the Scripture *characters*,—detailed in subsequent works. Yet God had so hidden *His wisdom*, that the 'great minds' of the world have read the Word in the *plain sense* (as they thought), and made a *history* of the Sacred Word, because the 'fallow ground' was not 'broken up' *in them*, to destroy self-will and self-wisdom; and still they are oppressed (with all their 'learning') with the '*mystery of life*,'—that wondrous omnipresent principle, that is the *cause* and *motion* of all things—the *springing* of the plants, the *opening* of the flowers! But all the

And now my Brethren, 'learn a parable of the fig tree,' for though her branch is yet tender, yet you may see that she 'putteth forth *leaves*,' so you may '*know* that *summer* is *nigh*.' The fig tree in the first place, represents the man under the fall, and also brought to life or obedience. 'The fig tree sendeth forth her green figs, and the vines with the tender grapes give a good smell. Arise my love, my fair one, and *come away*. For lo, the winter is past, the rain is over and gone' (*i.e.*, the '*stripes*' have *fallen* on one for all); 'the flowers *appear* on the earth' (*i.e.*, the Scriptures open of themselves in man—the 'earth'); 'and the time of *the singing* is come, and the voice of the turtle is *heard in our land*'—Zion or *Angel-land*. Read Solomon's Song, ii. 10-13, and v. 1. The 'tree' received the 'curse' and endured it, because it brought forth 'evil figs' (the three dark principles—the 'World, the flesh, and the Devil'), but the curse 'dried it up from the roots,' so that it could bring forth no more the 'evil fruit'; but now the time of 'Figs' (the Divine Three or 'Trinity') is come, even Good figs—the 'basket of *summer* fruit' (Amos viii. 1). '*Eat* O friends; *drink*, yea drink abundantly, O beloved!'

Now see Jer. vii. 2-4—'The word that came to Jeremiah *from the* Lord, saying, Stand in the gate of the Lord's house, and proclaim there *this word*, and say, Hear the word of the Lord, all Judah, that *enter* in at *these gates* to worship the Lord. Thus saith the Lord of hosts, the God of Israel, *Amend* your ways and your

*display* of God in *universal* nature has not produced *knowledge*, but *wonder only*, till the Eternal Love sheds forth *Himself*, *i.e.*, of His Essence, Nature and Being, into the *prepared* ground, or soul of one of our species, who must bear the '*fruits of the Spirit*' into manifestation, when the mighty design is opened to all humble *beholders*, to *know why* all things *are*, and ever will be in eternity.—January 25, Year 73.

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*doings*, and I will cause you to *dwell in this* place. Trust ye not in *lying* words, saying, The temple of *the Lord*, 'The temple of the Lord, The temple of the Lord, are *these*' ;—*this is the* Word that is now given to the servant of the Lord, 'Jeremiah,' with the command to stand and proclaim to the people of the Lord (the Believers in the Visitation of the Spirit by Joanna), to amend their ways, and not trust in lying words, *i.e.*, to imagine in themselves that a *profession of the Visitation* can do them any good, if they do not come to a *right understanding* of the truth of it ; for the Visitation to Joanna was sent to us to enable us to 'see our Bibles clear, *when the child is born*' ; *i.e.*, when the Truth (the 'little child') is born in the heart, the eyes will be opened by His power ; and this Divine 'child' is Wisdom, Innocence, Love, Virtue, and all other Graces from the Adorable SOURCE, the BLESSINGS that God promised to give to '*man*' in the glorious 'latter day.'

Now *this* was 'the child' with which Joanna was pregnant, now *brought forth*, born 'to *lead*' the people into *all* truth.

Then whosoever does contrary to the directions respecting 'the child,' in her writings, is a 'false swearer,' he has taken an 'oath to serve a *strange* god' ;—'And why wilt thou, my son, embrace the bosom of a *stranger* ?' 'For by means of a whorish woman a man is brought to a piece of bread ; and the adulteress will hunt for the *precious* life' (see Prov. v. 20, and vi. 26). Let the people consider this, that the Spirit said to Joanna Southcott—'nought but *shadows* do *unto thee* appear' ; and the 'oath' that she and her believers took together

was only a 'shadow,' just like the *paper* 'seals,' for it is not such a *seal* that can save anyone; no, not if they keep it *whole* all their lifetime, and go *no further* than the 'sign' or 'shadow,' they will find they '*come short of* the glory of God.' And so with respect to the 'oath' they have taken, it is not the taking of a Book in the hand and 'swearing' *upon it*, after the manner of men, that can bind you to God or God to you; for let it be remembered that the 'Kingdom of Heaven is *not in word*, but in power.' Then 'let God *be true*,' who declareth that *your* word is nothing; but it is His power *wrought in you* by the Holy Ghost, that is an 'oath' in His sight; but your 'oath,' if you trust in it, will prove as false as in the *figure* of those, who bound themselves in an oath that they would neither eat nor drink until they had slain 'Paul'! which *you are doing*, and will never have the power to put in practice.

And now Brethren, to all ceremonies, types, and shadows there is *an end*, 'for the law' (*i.e.*, of types and shadows,—yea, even up to this very day down to the death of Joanna) 'made nothing *perfect*,' only it served to introduce the 'better hope' in 'the end,' and what is that? I answer, *Redemption* itself, which is the fulfilment of all the 'shadows,' for it is said of such, even though *instituted by* the Spirit (Heb. vii. 17 and on), 'For there is verily a disannulling of *the commandment* going *before*, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope; by the which we *draw nigh* unto God';—or by which we are *joined unto* God, or brought into, united to, and *made one* with God 'the Word,' removed out of dark-

ness ('Satan') in which we all lived, and transplanted into God, made a new creature, a new-created *being*— 'Shiloh,' having by the power of God taken off our own shoes (*AB.*, 'Shiloh' means in the Hebrew, 'taking off one's shoes'), and bound on the sandals of life eternal. So the 'shadows' *through which* you have all been, were '*imposed on* you, until the time of reformation' (Heb. ix. 10); *i.e.*, the time of Redemption, when God re-forms the mind of man, from the 'power of darkness' to the power of light; this is God's 'reformation.'<sup>1</sup>

But *now* the 'carnal *commandment*' is of no use further, *i.e.*, what the Spirit directed to be *done* in a *temporal* way and manner, to *set forth* the Spiritual things of the 'Kingdom of God' in *the end*, even all those things directed through the Woman J. S. while she was prophesying, and all her dreams and visions; and her history altogether, and all concerning her 'father'; which were all enveloped in mystery like the Scriptures, but you are told would be 'deeply explained' *in the end*, *i.e.*, the end of Satan's *reign* in man; and surely, you are told that this must begin *in one* first, and in one the 'Melchisedecian' order must be first established; and does it matter *to you, who* that 'one' may be, and is it a 'thing incredible' with you, '*that God should raise the dead*'? Now my Brethren, we must tell you that all 'priests' and 'ministers' under all *former* dispensations, yea, even Mr Tozer, Foley, Sharp, Webster, Wilson,

<sup>1</sup> Not such as the world has had *imposed* upon it, by men imagining they had power to perform or achieve it, which has effected no *change of principle* or nature, but merely a *change of error*. God has '*imposed*' on the beings of His providence, in His sole right and prerogative, the shadows and types, of which they themselves were a *part* in their *representative* capacity, till the *Substance* came.

and all whom you can name, were 'made *without an oath*,' i.e., they were not *redeemed from* 'death, hell, and the grave'—of darkness, they could not 'swear' that *the Lord lived in* them—'in truth, in judgment, and in righteousness.' Did they understand *the mysteries of* the Word of the Lord? did 'the Lord,' the Divine Light and Wisdom, take up His abode *in them*? did the great 'Reformation' work take place in them? No, they would all *acknowledge* that it did not, but that they were *looking for it to come*; but had they taken the true 'oath' spiritually, they would know that the 'Son of God *was risen*' *in* them, and they would look only for a greater and greater increase of the same Almighty Divine Power.

And it is evident that an 'order' or Priesthood of the 'Melchisedecian' type, must be established *in this day*, not to stand in the 'law of carnal commandments'—such as taking an oath in a temporal manner after the custom of men, and of following 'shadows'—but 'after the power of an endless life,' viz., a glorious spiritual world without end, *communicated* by the Holy Ghost, which destroys all the old systems in thought, word and deed.

Please to read Heb. vii. 12 and on—'For the priesthood being changed, there is made of necessity *a change* also of the law,' i.e., from 'carnal' or *typical* things to the spiritual *substantial* things. See verse 20—'And inasmuch as not without an oath (he was made priest); for those priests' (to wit, under *the shadows* up to this time) 'were made without an oath; but *this with an oath* by Him that said unto him, The Lord sware and will not repent, Thou a priest *for ever* after the order of Melchisedec.' (NB., It is the oath of God being fulfilled *upon a man*,

*makes* him a priest and a king, and let me ask, is *this oath sworn to you?*) Verse 22—'By so much was Jesus' (or Joshua, *see* Zech. iii.) 'made a surety of a *better* testament. And they truly were many priests' (under the shadows), 'because they were not suffered to *continue* by reason of death; but *this*' (the 'New Man,' the *Spirit* 'Jesus' *in man*), 'because he *continueth ever*, hath an unchangeable priesthood. Wherefore he is *able* also to *save* them *to the uttermost* that come unto God *by him*, seeing he ever liveth' (now *in man*, 'though he was dead,' but THE 'WORD' is now raised up *to life* in man) 'to make intercession for them. For *such* an high priest *became us*, holy, harmless, undefiled, *separate from* sinners, and made higher than the heavens' (*i.e.*, than all the 'heavens' or *systems* of 'religion' that were ever on earth before, forasmuch as this is the *fulness* or substance of all); 'who needeth not daily, as *those* high priests, to offer up sacrifice, first for *his own* sins, and then for the people's; for this he *did once*, when he offered up *himself*.' Mark this particularly, that 'Jesus' offered up himself first for his own sins;—how is this to be understood, for can you believe that 'Jesus,' the 'Son of God,' was ever a 'sinner'?

This stands, like all the Scriptures (in the Wisdom of God), to have its fulfilment when *the Spirit* 'Jesus' should come *in a man*, in 'the end,' who was in sin (*i.e.*, darkness) like all others; therefore it is written, 'When thou shalt make *his soul* an offering *for sin*' (in the man), 'he—his soul—shall see seed, he shall prolong *days*, and the *pleasure of* the Lord shall prosper in his hand' (Isa. liii. 10); by the 'soul' is meant the Spirit

revealed in man, 'Jesus' in man *in spirit*. See Ps. xxii. 20—'Deliver my soul from the sword; my *only one*' (the 'one' that I have chosen to come in, in the end, that I may be *the Comforter* in him) 'from the hand of thy dog,' *i.e.*, the biting, snarling *spirit* of 'religious' bigotry and persecution, the hand of the devil. And Ps. cxliv. 9, 10—'I will sing a *new song* unto thee, O God; *upon* a psaltery an *instrument* of ten strings' (the 'human' faculties, see Vol. III. pp. 111, 112) 'will I sing praises unto thee. That giveth salvation unto kings; who delivereth David his servant from the hurtful sword';—and what is the 'hurtful sword' but the '*Power of darkness*,' and is not 'David' (the 'Beloved') then the '*only one for whom* the prayer is—'Deliver my soul *from the sword*'? and this is he in whom the 'Perfect man'—*Jesus*, comes in 'the end,' and who, by virtue of the indwelling *of the Spirit*, is called '*Jesus*' or '*Joshua*,' who 'suffers for his own sins, and for the sins of the people.' For if '*Jesus*,' the blessed Spirit, *the 'Saviour,' was not in the 'instrument,'* there would be no *efficacy* in the 'offering,' but '*through* the Eternal Spirit he offered *himself* without spot to God, to purge your consciences from dead works' (the 'shadows' and ceremonies, *works without* (had not) *life in* them), 'that you should serve the *living God*' (Heb. ix. 14).

'For the law maketh men high priests which have infirmity; but the word of the oath, which was *since* the law' (at the end of the 'shadows'), 'maketh the Son, who is perfected *for evermore*';—or is passed over from imperfection to perfection, from death to life, from the fall to redemption; this is the '*Son of man*'—the vessel

or instrument 'consecrated' by the Holy Spirit to the service of God, and designed to come to perfection. Ps. lvi. 12—'Thy vows' (Thy 'oath') 'are upon me, O God; I will render praises unto thee.' Verse 13—'For thou hast delivered *my soul* from death'; that is the fulfilment of the promise upon 'Judah,' as it is written, 'In Judah is God known, His name is *great in* Israel.' Read also Ps. cxiv., here is as great a prophecy as is in the Bible respecting the work of redemption, and the *way* it would be *done*, if you consult the *figures* of speech that are used,—'When Israel' (the 'Prince' of God or the 'Prevailer' with God, for that is the meaning of the name), 'went out of Egypt' (*i.e.*, out of darkness, also 'anguish,' or 'tribulation,' or 'bondage'). And the words, 'I called My Son out of Egypt' (Hosea xi. 1), have allusion to this time, the time of redeeming from spiritual 'Egypt,' and agree perfectly with this Psalm. The Scriptures must now be read in the *true light* of them, and what is said in the Psalm, is to represent the going out of spiritual darkness and bondage. 'Israel' and the 'House of Jacob' means the 'Son of God,' for *in Christ* stands the *whole* 'house'—the 'hundred and forty-four thousand'; and these words at the beginning of the Psalm speak of the resurrection of the Son of God *in man*, *i.e.*, in 'Judah,'—'Judah was his sanctuary, Israel *his* dominion'—the 'first dominion' (*see* Micah iv. 8). *In* 'Judah,' 'Israel' *overcame* the 'powers of darkness,' as it is written (Gen. xlix. 8), the 'father' here has reference to the man upon whom this 'Judah'-*spirit* should rest, and his 'children' are all the vain thoughts and ideas that are engendered in man's heart concerning God and His

Word, from the ground of dark nature, these are his spiritual 'adulterous children' that he brought forth, that should 'bow down before *Judah*.'

'The sea saw, and fled';—the heart of man is compared to a 'sea' of unrest, under falsehood,—'The wicked are like the troubled sea, when it cannot rest, whose waters cast up *mire* and *dirt*' (Isa. lvii. 20); and men that oppose the 'Kingdom of God' are called 'raging waves of the sea,' 'foaming out their own shame.' Again, the Spirit said that 'in the end' the 'waves and the sea should be roaring,' *i.e.*, the evil powers in men roaring against the 'right ways,' or 'kingdom of God' (*see* Isa. xvii. 12-14), and Ps. lxxv. 7.—'Which stilleth the *noise* of the seas, the *noise* of their waves, and the tumult of the people.' It is plain from these passages that it is the 'evil powers' are meant, which must come to an end in man, in whom the 'new heavens and earth' is created (*see* Rev. xxi. 1). 'The sea saw, and fled,' *i.e.*, the 'Powers of darkness.' 'At thy rebuke they fled; at the voice of thy thunder they hasted away' (Ps. civ. 7). Again, Ps. ix. 5—'Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out *their name* for ever.'

And the character—the man in whom this Great Work *is done*—bears the same name, 'the sea' and 'seas,' because he stands as the whole world *of men*, for what is in one, the same—as a principle—is in all; here read Ezek. xxviii. 2—'Son of man, say unto the prince of Tyrus' (this means man's *wisdom*, that like a 'prince' or king rules and governs him. 'Tyrus' means the servant of the Lord in whom the 'evil powers' are first broken to pieces, as the name signifies, 'breaking with a flail,' or 'siege,'

'binding' or 'singing,' or 'strength,' a 'rock'), 'Thus saith the Lord God; because thine heart is lifted up, and thou hast said, *I a God*' (for so it is in effect, with the pride of intellect), 'I sit in the seat of God, in the heart of the seas; yet thou a man' (merely a *rational* animal), *and not* God, though thou set thine heart as the heart of God; Behold, thou art wiser' (in thy *own* self-wisdom) 'than Dan-iel' (*i.e.*, the 'Judgment of God'); 'there is no secret that they can *hide* from thee; with thy wisdom and with thine understanding thou hast gotten thee *riches*, and hast gotten gold and silver into thy treasures; by the *greatness of thy* wisdom and by thy traffic hast thou *increased* thy riches, and thy heart is *lifted up because of* thy riches; therefore thus saith the Lord God: Because thou hast set *thine* heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations' (the terror of the 'evil nations,' the '*destroying* angels' of God's power); 'and they shall draw their swords against the *beauty of thy* wisdom, and they shall *defile* thy *brightness*. They shall bring thee down to the pit, and thou shalt die the deaths of *slain* in the midst *of the seas*. Wilt thou yet say before him that *slayeth thee*, *I am God*? but thou a man, and *no* God, in the hand of him that *slayeth* thee. Thou shalt die the deaths of the *uncircumcised*, *by the hand of strangers*; for I have *spoken*, saith the Lord God.' See again, Dan. xi. 45—'And he shall *plant* the tabernacles of his palace *between the seas* in the mountain of delight of holiness; yet he shall come to *his end*, and none shall help him';—*i.e.*, the 'Prince of Tyrus,' *though* he took up his *abode* and built strongholds in the very heart of the man, in whom God intended to build His 'Temple'—whom He

designed for the 'Mount Zion' glory; yet should be rooted out of the '*dwelling-place* of the Most High.' Again, Rev. xx. 13—'And the sea gave up the *dead* which were *in it*,' etc., *i.e.*, as before said, the person who stands as 'the sea,' in whom first this operation comes, who is thereby 'lit up for *the mark*,' as saith the Word by J. S.;—and *this* 'sea' gave up the *dead* 'wisdom' that was in it; 'and death and hell delivered up the dead which were in them';—man in his blind state is 'death and hell,' for the powers or spirits by which man is influenced *characterise* him, yet he shall deliver up the 'dead' things that are in him; so 'death and hell' (the evil powers) 'are cast into the lake of fire,' *i.e.*, 'the devil' (*see* verse 10), the falsehood that deceived, is *consumed* by the power of God in man. *See* Isa. xxvii. 1-3, the blessing that is to *follow* immediately after, *where* the 'dragon' is slain; and Ps. xxiv.—'The earth is the Lord's, and the fulness thereof' (of knowledge and wisdom that is in him—the 'Son of Man,' the 'earth'); 'the world' (the same) 'and they that dwell therein' (*i.e.*, all the 'Angels' or Powers of God, the 'Sons of God,' or the '*Morning Stars*,' *see* Job xxxviii. 7). 'For he hath founded it *upon the seas*, and *established* it upon the floods.'

With all the boasting of 'learning' and *literary* pride and 'culture' among men, it is left to this one being (the 'heart of God') *unlettered* of the world, to supersede all the efforts of 'human' skill and science, and to establish the highest and only *abiding* 'literature' of the future. And the reason hereof is plainly seen by what was told by the Prophet 'Ezekiel,' which terrible indictment came upon Zion to the full, for his self-exaltation as a '*natural* man,' being the pattern or 'mark' *for all*; thus the hearts of men, in their intents, purposes, pursuits and objects, were laid open (in one) before or under the Visitation of the Divine Power; and though *delivered* by his *sacrifice from the penalty*, are manifestly 'in the same condemnation,' and all their so-thought '*wisdom*' *on the Word* (making *themselves* 'gods' thereby) must be *slain* before this Revelation of the Truth—the '*Stranger*' come to *cut off* their former 'knowledge,' and '*circumcise* the heart' to the *Divinity* of God.—January 29, Year 73.

Read the 'Warning to the World,' J. S.,—which by-the-by, is the '*warning*' particularly for the 'Son of Man' in the *first* place, for he is 'the world,' and it is he that is intended should *be warned* thereby, for one must be awakened first to awaken others;—why did these words come to Joanna when 'Miniffee' was *on the seas* going to America, viz., 'I founded it upon the seas, and established it upon the floods'? For a very grand and *great* reason, because 'Miniffee,' and all that *happened* to himself and family, in *his first* setting off to go to America; and then being brought back again and cast into prison, then liberated and proceeding on his voyage and arriving in America at last, the final separation (by that) taking place between him and his wife and family; in *all this* 'Miniffee' was a *type* (externally) of the 'Son of Man' that was soon to be revealed, who should leave his *old native* country—the 'land of darkness,' and cross the seas—the ocean deep of the Lord's Word, and get on *shore* in the *new* land—'New England'—the Land of Light; when he should be finally separated from his old wife—the 'bond-woman' or the 'powers of darkness,' and from his 'adulterous children' brought forth *by her*.<sup>1</sup>

But we pass on to the next words of the Psalm under notice (cxiv.), 'Jordan was driven back'; remember 'Jordan' means 'Judgment,' or the 'showing or casting-forth of Judgment,' a 'caldron of Judgment'; now, this does not apply to the *river Jordan* outwardly, only using

<sup>1</sup> A notable instance of how events are ordered, and the outward beings moved by the Supreme Power, for *illustration* of His own spiritual Work in an individual mind, who should *recognise himself* by the experience. The visible occurrence would appear insignificant and even commonplace, but being *connected with* the *Divine* Mission of Joanna, was rendered of imminent importance.

the word 'Jordan' as a figure, leaving the character who should be filled with true judgment of the Lord's Word, *to find out* the mystery, and show or give forth right judgment or the true knowledge of the Word, and as before said, the power or *spirit* by which a man *is led* or *moved*, characterises him *in the sight of* God. So this character—the 'Son of Man' is called 'Jordan,' and it is he that *was* 'driven back' in his own '*natural*' judgment, because the Judgment of God is 'committed unto him,' understand—to the 'Son of God,' the Divine Spirit *in the instrument*, not the man, but Wisdom (the 'Woman' in him), who is 'Christ'; so this '*Spirit of* Judgment' in the creature is he to whom *all* judgment is committed, according to John v. 22, *see* also verse 27. Thus it must be 'very God and very man'—'Elias'—the 'strong Lord,' *i.e.*, God's 'strength *made perfect in* weakness' (2 Cor. xii. 9); so that all this has no allusion to any time *past*, for had it reference to that we should have had the *knowledge* of the Lord's will, and mankind would have been *redeemed from* evil long ago, by the 'True Light' reigning among them. But instead of this, error and darkness (*on the Word*) has pervaded mankind, as much since the so-called 'Christian' era, as before; so now 'Phinehas' (that means, a man with a 'bold countenance'), 'the son of Eleazar, the son of Aaron the priest, *standeth up to execute* judgment, that the plague of sin might be stayed' (*see* Numb. xxv., from verses 6 to 13), and to him is given the 'covenant of peace' (12th verse).

It is needful, my Brethren, to notice the meaning of these three names, for in them lies a great *mystery*; first, 'Aaron' signifies 'a teacher,' or 'mountain,' or 'a man of

the mountain,' or 'hill of fortitude'; second, 'Eleazar' signifies the 'Help' or 'Aid of God,' and 'Phinehas' as before stated. These three in the first place, represent *three* states or degrees of knowledge brought forth by the Revelation of God in humanity, typified outwardly by three great epochs of time under former dispensations; but in the *last* or highest degree ('Christ') which is *now* begun, all the glorious mysteries will be opened and explained, in which the grace, love and mercy of God will be *unfolded*, that will *constitute* the happiness of all true believers, the 'Kingdom of God' *within them*, because it is the day of 'atonement,' *i.e.*, the taking away of sin by the Light and power of the Holy Spirit in the heart, which will totally destroy the 'Powers of darkness,' and man shall *know* his God, and God will *be familiar* with men, and men *with* God, for His 'Word of Light' will dwell *in* them, and 'their sun will no more go down,' for 'the Word' is their Sun within them, their never-setting sun, and the 'days of their mourning shall be ended,' and God be 'all in all' (Isa. lx. 20).

These three are also the 'Trinity,' first as it is shown, 'Eleazar' is the son of 'Aaron,' and 'Phinehas' the son of 'Eleazar,' *i.e.*, first 'the Father,' then 'the Word' or 'Son,'

The nominal 'Christians' will think that they can readily distinguish these 'epochs' of time, in what is called the 'heathen' period, 'B.C.' and their 'Gospel Dispensation' ! 'A.D.,' and further, by the so-called 'Reformation' ; but behold, with all the abounding of various kinds of knowledge, and developments of these 'modern' times, no *spiritual* knowledge has been produced, *i.e.*, *certainty* about God, His Son, and *future* life ! and in many respects the 'philosophies' of the Ancients ('Pagans' forsooth !) have exceeded in example and practice the 'moral code' of 'Christian' professors. Then, as *Spirit* alone is seen or recognised by God, and He beholds not the doings and sayings of animals, there must come *an end* to all their wisdom on the Word of God recorded, to usher in the *Day* of Christ—the 'Living *essential Word*,' which can never *end*.

and finally, the 'Holy Ghost,' as you perceive that 'Phinehas' is the last or *completion* of the Three; and though all the servants of Inspiration in all ages, that were visited by the Spirit to *prophesy* of 'the end,' could and did stand with great *boldness*, knowing that it was the Spirit of *the Lord* that was speaking *through* them; yet this was nothing to the 'bold countenance' of the one in 'the end,' who has *God in him*—sitting enthroned in the heart and *understanding*, 'judging, seeking judgment, and hasting righteousness'; see Isa. xvi. 4, 5—'Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler; for the wringer' (extortioner) 'is *at an end*, the *spoiler* ceaseth, the *treaders down* are consumed out of the land. And in mercy shall the throne be established; and he shall sit upon it *in truth* in the tabernacle of David,' etc., *i.e.*, filling the heart with love and power, and the spirit of a 'sound mind' to *understand* all the 'ways of God,' in His merciful and gracious *plan* for our Redemption, and to understand the true meaning of all the Bible and Gospel; in which is fulfilled these words—'The light of the moon' (*i.e.*, of mere 'man') '*shall be* as the light of the sun' (*i.e.*, of the 'Sun of Righteousness' that will be *the Light in man*), 'and the light of the sun shall be sevenfold, as the light of seven days, *in the day* that the Lord *bindeth up* the *breach* of his people, and healeth the stroke of their wound' (Isa. xxx. 26), *i.e.*, it will then be *perfect* light or 'Urim and Thummim,' signified by the number seven—'lights and *perfection*.' 'It shall be *one day* which shall be known to the Lord, not day, nor night; but it *shall come* to pass at evening time it shall *be light*' (Zech. xiv. 7),—'evening' is the time for *rest* (natur-

ally), and it stands for the '*latter-day*' dispensation, when perfect light (the '*even* balance' of truth) should be given from God, and man should rest from his labour, no longer to *walk* in a maze or a confusion of light and darkness, as has been the case with all sects and parties in time past, and is at the present. But further, my Brethren, you must be informed that the three names ('Aaron,' 'Eleazar,' and 'Phinehas') are one, and 'these three bear record in heaven' (1 John v. 7). NB., 'Heaven' signifies the seat of Power, the heart where LIGHT dwells, whence the 'laws, statutes and judgments' for the well-ordering and regulating of the whole Kingdom, issue forth for the obedience of all, being sealed with the *King's seal*. 'The way of the *kings of the east*' (the Three Divine principles) 'is now prepared' (Rev. xvi. 12), whose laws alter not for evermore. That 'Holy Alliance' is now formed that can never be broken, the Union of the 'Trinity' with man and in man, and this shows and proves the truth of the Lord's Word by J. S. in her 'Paraphrase on St Athanasius' Creed.'

Here is the 'Trinity' established in one man, first 'Aaron,' the 'man of the mountain' (*see* Dan. ii. 35, 45),

'A sound heart is the *life* of the flesh' (Prov. xiv. 30), and it is this 'sound mind'—in which the Scriptures are made *whole*, in accordance with the inscrutable wisdom of the Designer, that gives this *simple* solution of the 'Trinity,' ever an insoluble mystery to the 'learned' of the world, who with all their 'exegetical discourses' and 'critical commentaries' have been but 'admiring the shell' or outside letter of the Word, treating it from a merely '*literary*' point of view, being total strangers to its *spirit*. What of '*perfect* light' has been given forth, as promised through the Prophet Isaiah? surely the *best* of mortal effort is but moonlight, which some have mistaken for the Sun; and it is by the utter unattainability of Divinity by *natural* means, without being *given*, that the world must be *convinced* they *know nothing* of spirituality, as the All-wise has so effectually concealed Himself from man's approach, until actually *caused* and 'called' to; and *then* to disclose and *prove* that He is *only* Love.—C. B. H. February 1, Year 73.

this 'mountain' is a human being, but the stone ('cut out without hands,' *i.e.*, without man's device) is the Spirit of Truth or of Judgment—Christ—the '*Man* of Life,' or 'strong hill'; for you see, after this 'stone' smites down the 'great image,' it then *itself* becomes a 'great mountain,' which 'fills the whole earth.' Second, 'Eleazar,' the 'Help or aid of God,' *i.e.*, the 'Lord'—the Divine Spirit joining himself unto man, and making him a worker together with Himself, to bring His 'glorious Kingdom *down*' upon earth. Third, 'Phinehas,' a 'bold countenance,' a man may well be *bold* when he finds God *within him* as a well of living water, springing up continually in all his thoughts, into everlasting life, *giving him* wisdom light and knowledge, to understand the mysteries of the 'Kingdom of God,' and filling the heart with love and zeal to go forward in the face of *every opposition* and discouragement, being assured by the Lord of *certain* success in 'all time'; for see the promise (Isa. xlv.) to 'Cyrus,' which name signifies 'as a wretch,' *i.e.*, as an outcast, one 'despised and hated of men,' one whom 'no one seeketh after,' from whom no good could ever be expected according to man's thinking; but the name further signifies, 'as an heir,' or 'as the womb,' this shows that the same being (despicable in the sight of men) is an 'heir of God,' 'the heir'—the 'Son' in man, who is thereby the 'womb of the morning' in which the 'Light of Life' is first *conceived*, from which the 'Morning Star' shines forth, read Ps. cx. 3, 4. Now, in Isa. xlv. 4, it is said, 'I have even called thee by thy name; I have *surnamed* thee, though thou *hast not known* me';—here is a human being that once did not know God, but God did '*foreknow*' him, and

'girded' him, or set him apart—'*predestinated*' him '*to be conformed* to the image of His Son, that he might be the first-born among many brethren' (Rom. viii. 29), and called him 'Cyrus,' a name which expresses the duplex character of God and man united, God—the Word made flesh'—in man.

You have now had plainly set before you the true meaning of the word 'Jordan,' the *natural* river springs out of two little heads or springs, in which people are baptized literally, a shadow of the baptizing or immersion of the 'Son of Man' (in the end) and of his followers, in the River of Judgment. In *this* 'River Jordan,' 'Naaman' (which name signifies 'fair,' 'beautiful,' 'pleasant,' or 'greatly moving') is cleansed of his leprosy; and man must be baptized in the Judgment of God to be made fair, cured of his darkness, and made 'light in the Lord.' [See Part II. (Printed), Epistle of Year 7, p. 77 (bottom) to 78, Reprint in future volume.]

But to proceed with the Psalm (cxiv.), 'What ailed thee, O *thou* sea, that thou fleddest? thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams; ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters';—already you are shown what the Spirit *means by* the 'sea,' and by 'Jordan,' and now we will speak of Jordan being 'driven back.' It may appear *strange* to our readers, that we assert the *whole* of the Scriptures to have been written for *one man* (*i.e.*, THE SPIRIT in him), that he might (*by* them—'THE WORD') be brought *to life*, or

be brought out of death, for it was 'appointed unto man' (this one) 'once to die' (the spiritual 'death'), 'and after death *the judgment*'; *i.e.*, by the knowledge of life and death (passing through both) the *true judgment* of all things in God as relating to the *salvation* of men, might be established in him; this is an eternal death (of *old* 'self'), and is to bring 'eternal life' to man, which life is the *knowledge* of the 'Eternal Word'—the 'Light of Life'! and this 'death' is the 'Fall of Adam' so much spoken of, he that was '*made a living soul*,' the *spiritual* 'creation of *Man*' in 'the end'; and 'Shiloh' is the first *created in* the 'Image of God,'—the Head of the New creation, the 'first born *from* the dead,' 'male and female' *in himself*; and this is he that is called 'Jordan,' for he dies from all spiritual life and descends into death (in the 'Fall'), and then by the power of God *ris*es again to life; that he might *know* the *nature* of both 'death and life.' So that all people that will *have* 'life' must be *taught of* God *through* him, for the *know*-*ledge* of God that is in him, is *the* 'Jordan' in which all must be 'baptized' 'confessing their sins' (Matt. iii. 6), *i.e.*, their blindness or ignorance.

Now this 'Jordan' *was* 'driven back,' or as it is expressed in Job, was 'oppressed' (xl. 23)—'Behold, he *oppresseth* [Heb.] a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth';—that is, 'Behemoth' (which signifies the 'beast'—a '*collection* of all earthly beasts *into one*,' forming 'Satan'—'the Devil') thought or trusted that he could overcome, swallow down, or destroy Jordan [Read pp. 73-77, and 78, 79, of 7th Year Epistle, Part II. (Printed), to be reproduced in future

volume]; and he is 'delivered unto Satan' (to be tried, and 'sifted as wheat') 'for the *destruction* of the *flesh*, that *the Spirit* may be saved in *the day* of the Lord Jesus'; he 'descends into hell,' and in him *is fulfilled* the *language* of complaint and suffering you read in the Psalms, and throughout the Bible, and these are the 'stripes' by which all must be '*healed*.'

For the Spirit 'Christ'—the 'Lord' being in the creature, they are the '*sufferings of Christ*,' the creature being 'crucified *with Christ*' that he might *live with* him, that he might have '*eternal life*,' and bring the 'glad tidings' to his brethren on earth, that 'hell' is now conquered, 'death' is vanquished, and the 'Kingdom of Heaven' is *opened* to all *believers*. Read Ps. xl. 1-3.

'What ailed thee O Jordan,' that thou wast left to *fall*, though *created* a '*living soul*'? that thou must be left to fall into death—*into* 'hell'? It was that thou mightest '*taste death for every man*'; but now 'death hath no more dominion *over him*, for in that he died, he died *unto sin* once; but in that he liveth, he liveth unto God' (Rom. vi. 9, 10). *AB.*, the Divine Spirit ('Jesus') out of God, could not die 'unto sin,' for he 'had no sin,' nor was there ever a time when he (the *Eternal* 'Son') *did not* 'live unto God.' But the Word stands for this day, when he should *appear in a* man to suffer spiritually, as it is written, 'But now once *in the end of the world*, hath he *appeared*, to *put away* sin by the sacrifice of *himself*' (Heb. ix. 26, 27), and now that Christ hath died and risen again in the creature, 'life and immortality is brought to light,' *by the* 'Gospel'—the fulfilment of God's promise unto man; the 'body of

sin' is broken down—'Dagon' (which signifies 'a fish,' viz., the 'Leviathan,' or *mass* of falsehood, also 'corn,' for the *Seed* of Life was in him) is 'fallen down before the Ark' of the 'New Covenant.'

And all this 'death' and 'fall' is clearly set forth in the Book of Esdras (Apoc.), ix. from verse 38, and first part of x., the Prophet is in a field and a woman appears unto him making great lamentation for a son that she had, after being so long barren, whom she brought up with great care and tenderness, until the time came that he should have a wife, and all things were prepared and the feast enjoyed; but she says, 'It came to pass that when my son was entered into his wedding chamber, he fell down and died. Then we all overthrew *the lights*, and all my neighbours rose up to comfort me; so I took my rest unto the second day at night.' But she at last fled into the field where the Prophet sees her. Here is a prophecy of what we have stated, the 'barren' bears a son, he is brought up and ready to be married, and just as the nuptials are about to be celebrated, he is suffered to *fall* through unbelief, he is 'cut off'—'*Jordan is driven back*'—and goes down into death, that by the power of *the Life* that was *in him*, death might *be destroyed* that Life might come unto all; and so he becomes a 'Judge' of the Scriptures and Joanna's Writings, wherein this also is set forth in the case of Mr Bruce *falling*; for just when he was going to Exeter to '*prove*' the truth of the Writings, he receives a letter that overthrows his faith; yet the promise is that his spirit shall *fall on* man in the end.

Now the 'mountains,' the 'hills,' the 'rock,' the

'flint,' etc., all stand as *figures*, to be fulfilled in one man in a spiritual way and manner, and of that person it is said, 'Tremble thou earth' (the 'Son of man') 'at the presence of the Lord.' Read Isa. lxvi.—'Where is the house that ye build unto me? and where is the place of *my rest*? saith the Lord. For all those hath mine hand made, and all those *have been*; but to *this* man will I look, to him that is poor and of a contrite spirit, and trembleth at *my Word*';—i.e., external 'temples' and 'places of worship,' there have been in plenty, but now I will *change the scene*, for I will build *my* 'house' in man, and with man will I now take My rest, the humble heart is the 'place' where I will come and dwell.

But it may be asked, 'Was this promise never fulfilled in any man, in some time past?' We answer, No! this was '*reserved*' for the 'latter day,' this is the 'Glory of the latter day.' The Lord begins this great work of 'Redemption,' with one, therefore it is written in Ps. lxviii. 7, that God would 'march through the wilderness' (i.e., through the trackless, desert, uncultivated heart), 'and the earth' (man) 'should shake, and the heavens drop at the presence of God' (i.e., man's wisdom, his old false 'heavens' or notions of God and of His ways, his outward '*religion*'); and 'Sinai itself'; see also verses 17, 18—'The chariots of God twenty thousand, thousands of *angels*'; the Lord is among them, in Sinai the holy place. Thou hast ascended on high, thou hast led captivity *captive*; thou hast received gifts *in the man*,' as the Hebrew reads. 'Sinai' means a 'bramble' or 'enmity', the 'place of sin,' and

still you see is called *the* 'holy,' and is indeed that same 'holy place' in which stood the 'abomination that maketh desolate' (*see* Dan. ix. 27). Matt. xxiv. 15, 'Whoso readeth, let him understand'—let him understand *aright*, that this 'Sinai' is a *human being*,—in whom God appears as a 'consuming fire' to *burn up* sin (falsehood) in him, to destroy the 'powers of darkness' and cleanse him for His own house, to make it a 'Holy' place, an 'habitation of God through the Spirit' (Ephes. ii. 22). And the figure of this operation you may read in Exod. xix. 18—'And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly'; and *see* Ps. lx. 2—'Thou hast made the earth to tremble; thou hast broken it; heal the breaches thereof; for it shaketh.' cxix. 120—'My flesh trembleth for fear of thee, and I am afraid of thy judgments';—viz., when the Lord showed himself in terrible majesty, *taking vengeance on* the 'powers of darkness,' to cut them off for ever, that he might establish the Kingdom of His Son instead thereof; and this is what the Lord meant when it was said to Joanna Southcott, 'Townley's trembling shall be known'; not the woman Miss Townley, but Joanna's '*friend*,' the one that should be raised up in the wisdom of God, and by His power be *enabled* to show to the world that her writings came from the God of truth, and *of that* person it was said to Joanna, thus, 'When thou dost die, the Seal it shall be given unto *thy friend, where I* the lump shall leaven' (*i.e.*, the 'Manchild'); and what is this leavening of the lump? Is it not to leaven the

heart with the truth, to give '*the Spirit of wisdom and understanding*'—to understand the *mysteries of the 'Kingdom of God,' of the Scriptures, and of J. S.'s Writings*; turning the hard rock (as is said in Ps. cxiv.) '*into a standing water, and the flint into a fountain of waters,*' fulfilling these words, '*He that believeth in Me, as the Scriptures have said,—out of his belly shall flow rivers of living waters*'; and to '*believe*' in the Lord as the Scriptures have said, is not merely *saying*, '*I "believe" this or that,*' or I '*believe* in Jesus Christ, and I *read* God's Word, and I "*pray*" to God, I "*fast*" as commanded, and I pay "*tithes*" of all that I possess to the clergy, and attend "*Church*" regularly. I am no "*fornicator*" or "*extortioner,*" "*drunkard,*" or so on; therefore I *hope to be "saved"*!' This is not *that sacred 'faith'* that '*overcometh the world, the flesh, and the devil,*' and gets the entire victory over earth and hell, over all '*the power of the enemy,*' and *translates a man out of Satan into God!* This mode of expression is new unto you, *but it is Scriptural,*<sup>1</sup> for what is '*Satan*' but the '*Power of darkness*' that has kept man from *knowing, loving or*

<sup>1</sup> And so *every word* that he utters, however contrary to the *reading of men*, for he is the living or new, or *translated 'Bible,'* in whom the *written or recorded Word* is *substantiated*, and it is this *incorporation of the Word* both in the letter and in the spirit, both evil and good, '*law and Gospel,*' '*hell and heaven,*' '*death and life,*' '*Satan and Christ,*' &c., that makes '*Messiah.*' Look at the proofs herein given, of hitherto '*unsearchable wisdom,*' and afore-hidden '*treasure,*' in the example taken of Ps. cxiv., and note how the language (of evident metaphor) is individualised to God's *Work—in man,* and rendered into feeling, point, and precise definition, all through; instead of the palpable *contravention* of ascertained (and *immutable*) natural laws in the visible universe, conveyed by the *literal* reading. It is happy for those (in this sphere) who are in the habit of *lightly* reading the '*Sacred*' volume, and quoting from and discoursing upon it—which practices abound in this age of irreverence, self-sufficiency, and *literary* '*attainments,*'—that *they* are not called to '*tremble*' before its behests and injunctions, and they have consequently

'serving' his God, *in truth and righteousness?* And when God enters into a man's heart, when the Divine '*Word*' is raised up to *Life* therein, or 'made flesh,' and the heart is filled with light, life and peace, and 'joy in the Holy Ghost,' redeemed from darkness by the power of Light; redeemed from death by the *Life of God* being (by His own Divine power and will) *incorporated into man*,—then man comes to *live in God* and God in him, having made a 'Covenant' with each other, *see Ps. l. 5*—'Gather my saints together unto me; those that have made a covenant with me *by sacrifice*'; viz., those that have entered into an 'oath' *with Me* by sacrificing their own evil life, not by the empty *sound of words*, but by the power of God, this is the 'oath' that men must 'swear,' having the Law of Life (which is God) written *in the heart*.

Read Isa. lxxv. 11 and on,—'But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish a drink offering for that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter' (of your old thoughts); 'because when I *called*, ye did not answer, when I spake, ye did not hear; but did evil *before mine eyes*' (your vain *ceremonial* 'religion'), 'and

*missed the knowledge of it and the Life contained in its mysterious teaching, which could only be obtained by complete self-sacrifice, and humility to lose all things of earth for its sake, powerfully and pathetically set forth by Zion in Epistle of January 15, Year 9, see Vol. V. p. 105 on, mark pp. 106, 107. Now, for those who have reverently, with sincerity and earnestness, approached the Recorded Word in the Bible, and have felt some degree of 'trembling' at words of accusation and threatening therein, there is the satisfaction and consolation of feeling a glimpse of Messiah's pains and fears, whereby the heart is moved to sympathy and love, and opens to receive the glorious truths of His great 'Salvation.'*—February 4, Year 73.

did *choose* that wherein I *delighted not*. Therefore thus saith the Lord God, Behold, *my servants* shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for breaking of spirit. And ye shall leave *your name* for a *curse* unto my *chosen*, for the Lord God' (the Light) 'shall slay thee, and call His servants by *another name*.' [Here is plainly foretold the *change* from the Old 'Christianity' (so-called) to the New, or 'Jerusalem of old' to the 'New Jerusalem' Church; the barren state of the '*former*' and the blessing of the '*latter*'; accomplished in the '*chosen*,' Zion, who was *at first* 'deaf' to his *call* and answered not, but held to his old 'religion.'—C. B. H.] NB., The 'soul' (so-called) or spirit that a man comes into *this world* with, cannot enter the 'Kingdom of heaven,' it is not the *offspring* of God by his immediate *begetting*, but of the 'Spirit of this world'—the 'Prince and Power of the air,' and therefore it does the works of *its own* father, it is a 'child of disobedience' (see Ephes. ii. 2)—the spirit of darkness, and 'hates the light'; it will deal in 'religion,' it is true, for there is no *greater* professed 'Saint' in the world than *this Spirit*, and his vassals are like 'whited sepulchres which appear beautiful outwardly'; and such with all their show of 'religion,' are only purified outside, while inwardly full of darkness and delusion. 'Ah!' says one, 'Judge not, lest ye be judged.' Yes, but if *I judge*, my judgment is just, for He is *with me* who '*knoweth what is in man*'; therefore I write without *conjecturing*,

but positively asserting *truths* that are incontrovertible, God having now fulfilled His blessed promise, which saith, 'I will *give* you a mouth and wisdom, that all your *adversaries* shall not be able to gainsay nor resist' (Luke xxi. 15).

This 'Spirit of darkness' then, this 'man of sin,' cannot 'enter the Kingdom of Light.' O no, he must 'bow down to the *slaughter*,' he must be slain, for 'we brought nothing (*good*) *into* this world, and it is certain that we can carry nothing (evil) with us into the Kingdom of God' (1 Tim. vi. 7). 'Can the Ethiopian *change* his skin?' 'The Lord God shall slay thee'—the 'man of sin,' and shall 'call his servants by another name'; *i.e.*, put a 'right spirit' within man, give man *another life*, a 'new life,' a 'new name,' a 'new heart'; then a new soul is a 'new man,' and *this* 'New Man' is the 'Lord *from* heaven' (*see* 1 Cor. xv. 47; Ephes. iv. 24; Rev. ii. 17). And this is the way that 'Christ' will *reign on the earth*, this is the way that 'Jesus is glorified'; for *by the* Holy Ghost he is 'glorified in his saints,' and '*admired* by all that believe' (2 Thess. i. 10), and by the Holy Ghost or Spirit he reigns 'Lord' without a rival, in every heart that receives him; and 'no man' (saith the Recorded Word) 'can say that Jesus *is the Lord*, but *by the* Holy Ghost' (1 Cor. xii. 3).

Well, it is said further in Isa. lxxv. 16 and on—'That he who blesseth himself in the earth, shall bless himself *in the* God of *truth*; and he that sweareth in the earth shall *swear by* the God of truth, because the *former troubles* are forgotten, and because they *are hid from mine* eyes. For behold, I *create* new heavens and a new

earth; and the *former* shall not be remembered, nor come *upon the heart*' (Heb.).

Now men and brethren, hearken!—while a man is standing in the dark life of mere reason, he is under the 'Spirit that *rules in* the children of disobedience,' who therefore are his subjects; they *can* receive *lies from hell*, but they call *truth from heaven*, 'lies' and 'delusion'; they *cannot* 'receive the Spirit of truth,' because they are in 'Satan's world,' and his name is 'legion,' for *his spirits* are of many *kinds* and *complexions*, in men, and their operations on men's minds are *various*, but where they are most destructive, is in filling the minds with false notions of '*religion*,' with 'divers and strange doctrines,' so making different sects and parties, and preventing men of coming *to one mind*, so that peace, harmony, unanimity and good-will might be among them. Now, while a man is under the influence of this 'Prince' (the '*Prince of darkness*'), his thoughts are *dark*, they speak in that Spirit, they 'vow' and 'swear' in, and do all their 'religious' *works* by, that influence; for they 'are estranged from the womb' ('of the *morn-ing*'); 'they go astray from the womb, speaking lies' (Ps. lviii. 3), and they 'know not the light,' but they '*highly esteem*' those things that are 'abomination in the sight of God.' [See again Part II. (Printed), from p. 69, bottom, to p. 71.]

They have their '*places* of worship' (as they call them), their different forms and modes of 'worship,' and all their various ceremonies, which are the *inven-tions* of men, *under* the directions or guidance of the 'Prince of darkness'—the 'Spirit of this world,' who

raises up men (of talent, it is thought) to make 'fair speeches,' and by their 'good words' the simple and unwary are deceived (Rom. xvi. 18). And these say a great deal *about* 'God' and 'Jesus Christ' His *Son*; about 'faith' and 'practice,' 'good morals,' 'praying' and 'good works,' 'feeding the hungry,' 'clothing the naked,' 'visiting the sick' and 'praying' with them, setting up of '*Sunday* schools,' and all *institutions* that can be mentioned in this 'religious' day!—and *thus* 'Satan' is *deceiving* the whole world, and they 'despise' and cry down and tread under foot *that* 'religion' that God pronounces to be 'pure and undefiled' before him (*see* James i. 27), viz., 'to visit the fatherless and widows in their affliction,' and to 'keep unspotted from the world'—of darkness. And for a man to have his *own tongue* bridled, and to speak by God's tongue, *see* verse 26—'If any man among you *seem to be* religious, and bridleth not his tongue, but deceiveth his own heart' (*i.e.*, by speaking in his own wisdom), 'this man's *religion* is *vain*.' [*See the final* and weighty instruction on this, in Epistle of January 17, *Year* 12, Vol. IV. pp. 233-235.]

Well, and what are we to *understand* by 'visiting the fatherless and widows,' who are *they*? Is not the 'Spirit of God' 'fatherless,' yea, and 'motherless' *in the world*; for all the 'religious' *refuse* to take him in (now that *he is come*), to foster or take care of him, but turn him away, and leave him as it were to 'die in the streets'; he '*is hungry*' but they 'give him *no meat*,' for what he *desires* of them, is to give *themselves up* unto His love and wisdom, this is '*the food*' he requires, but they refuse it him and *give themselves* 'to

their idols'—their 'vain' imaginations and inventions. 'He is naked' and they 'clothe him not,' he wants to clothe himself with their *minds*, but this they will not grant; they leave him 'in prison' and pity not 'his sickness,' but fly from him, and call him 'a devil.' Yet this is the *very* 'Melchisedec'—the 'Son of God,' that is 'without descent, having neither *beginning* of days or *end* of life'; and *ungrateful* man disowns him, rejects him, despises him! And if anyone (of either sex) tells of *being visited by* him, to give intelligence or to bring 'good tidings' of God or Good, to man, the *letter* 'religionists' and unbelievers rise up 'en masse' against him, and cry out, 'Away with him, away with him from the earth; it is not fit that *such a fellow* should live!' So (as saith the Word in Prov. xxviii. 12) 'when the wicked *rise, a man is hidden*'; and they leave him 'without father and without mother,' and *as a* 'widow' in the earth, 'without an husband.' [Look at Part III. (Printed), pp. 161-166, The 'Dissertation' on True and false 'religion.'] *Who will marry with* the Lord, and *put away* the 'adulterous wife and children'? although the Scripture saith, 'Cast out the bondwoman and her son, for the son of the bondwoman shall not be *heir with* the son of the free'; yet alas, alas! all are 'adulterers' *who* esteem the 'friendship of this world' which is 'enmity against God' (see James iv. 4), and reject with disdain the '*Holy One* of Israel,' and seek the 'fame' that perisheth, in the error of their ways.

Such is the state of man under darkness, they have entered into a 'covenant with death,' and bound them-

selves in an 'oath' *to reject life*. But now there shall be a 'change of people,' according to 1 Peter ii. 9, for the Word is now fulfilled as spoken in Isa. xxviii. 16, 17; Heb. xii. 22, 23; Ps. cxxxix. 14-16; and *see* Heb. xii. 24, which says, 'And to Jesus the *mediator* of the *new* covenant, and to the blood of sprinkling, that speaketh *better* things *than Abel*'; and what is *meant* by this, if the Bible is read as a history in the mere light of *nature*? NB., The name 'Abel' means 'vanity' or 'gaping,' and has allusion to the creature, with whom and in whom God begins His New creation, who was 'made *subject to vanity*,' *i.e.*, tempted and distressed with 'vain hopes' by the evil powers, 'not willingly, but by reason of him' ('the Lord') 'who subjected the same *in hope*' (Rom. viii. 20),—that in him and by him, he (the Lord) might destroy the 'powers of darkness'; and though he was subjected thus *to vanity*, or evil at first, yet he had 'that hope that was as an anchor *to the soul*' (Heb. vi. 19), that he should outride the storm by the power, and *through the promise* of God that *could not* fail. Now this is *the* 'Abel' who, prior to this *change* taking place in him, brought forth 'nothing but vanity,' the wisdom of man, wrong 'interpretations' of the Word *of the* Lord! this he *brought forth* like all others. But now, by the power, light and wisdom of God, he bringeth forth the 'blood of sprinkling,' *i.e.*, the 'True Light' that 'lighteneth every man that cometh into the world'; and this is that 'blood'—*that* 'Life' that destroys death, and that Light that destroys darkness, and sheds abroad *in the heart* that Love that destroys

'enmity,' and 'casts out all *fear*'; that 'makes atonement' for the sins of man, by '*taking them away*,' cleansing the heart from all error and guile, and '*reconciling the world unto*' God, by bringing man into union and *communication with* the Divine Nature. Then does it *not* 'speak *better* things than Abel'? See Isa. lii. 15—'So shall he *sprinkle* many nations; the kings shall shut their mouths at him; for that which had *not been told* them shall they see; and that which they *had not heard* shall they consider.' Now brethren, this 'sprinkling' is the 'oath' that you must 'swear'; the 'oath' and 'promise' of God fulfilled in you, *then* you 'bless yourselves in the God of truth,' and you '*swear by* the God of truth'—that He by His Spirit *liveth in* you, bringing forth in you the truth of His *Word*. Your thoughts are 'God,' your words are God, by '*the Word*' within you, and you are 'on earth' *as* God, (by this *sprinkling* of LIGHT on each recipient), because the Word of Life is come to you, 'made flesh';—'Is it not written, I said ye are Gods'! Read John x. 34, 35, and see the last verse of Ezekiel's Prophecy; and if 'The Lord is here,' the '*former* troubles *are forgotten*, because they are hid from mine eyes, *saith the Lord*'; and what are these 'former troubles,' but the darkness and ignorance that has existed under the reign of error, but now dissipated by 'Christ' the 'Light of Life,' who now—'as the bright shining of a candle' within—doth '*give thee light*.'

Tell us, ye that *have* 'sworn,' have you 'sworn' *this* 'oath,' are you a new *creation*? Are the 'new heavens and the new earth' '*created*' in you? *Are* the 'former

troubles' *forgotten* with you, so that nothing but light, life and truth is found growing up, springing up *within you* into a 'tree of life'? Is the 'Holy Child' growing within you 'in wisdom and in stature, and in favour with God and man,' and that is *yourselves—if you have* 'sworn' the *real* 'oath'; see Judges ix. 13—'And the vine said unto them, Should I leave my wine, which cheereth *God and man*, and go to be promoted over the trees?' Ps. lxxxii. 1—'God standeth in the congregation of the mighty; he judgeth *among the gods*.' Ps. xcvi. 7—'Confounded be all they that serve graven images, that boast themselves of idols; worship him, *all ye gods*.' And this union is the 'counsel of peace' that is to be 'between *them both*' (Zech. vi. 13), *i.e.*, between 'God and man'; this is that 'Redemption' that God promised unto man, with the enjoyment of all temporal blessings, in the 'latter days,' of which it is written, 'Seek ye *first* the kingdom of God and His righteousness; and all these things shall be *added unto you*' (Matt. vi. 33), these words were given for this present time, when those that seek God with the *whole* heart, shall have 'all things' '*richly to enjoy*'; but ah, alas! 'Straight is the gate, and *narrow is the way* that leadeth unto life, and few there be that find it'; and the Word by 'Hosea' stands *now* against the believers (as they call themselves) in the Visitation to Joanna, as it did *first* against myself (iv. 2-6), 'My people are cut off for *lack of knowledge*; because thou hast *rejected* knowledgè, I will also reject thee, that thou shalt be no priest *to me*; seeing thou hast forgotten the law of thy God, I will also forget

thy children'—viz., the offsprings of the mere 'natural mind,' or human judgment, and the 2nd verse says—'By *swearing*, and lying, and killing, and stealing, and committing adultery, they break out, and bloods toucheth blood.'

Surely if the people 'reject' what is here written, they *have* '*forgotten* the law of their God'—in the Word given to Joanna Southcott; did not God raise her up, was she not inspired by the Spirit of the Lord to 'claim the promise for man,' and in doing this she was made the 'Helpmate' for man to '*help* him to the good'; and have the people no 'knowledge' to see that *the Promise* is now *come to man*, according to the woman's claim, and fervent prayer and request? See the 'petition' by her—'Thou that fillest the heavens with thy Majesty, fill the earth' (the man) 'with thy goodness, that all the earth may praise Thy Name from the ends of the earth' (the '*ends* of the earth' are 'the Trinity'—'Faith, Hope, Charity,'—the 'few' that '*find* the path of Life' *in one* man first, the '*narrow way*'), 'that all the earth may see Thy salvation, and give unto the Lord the glory and honour due unto His Name, that Thy delight' ('Wisdom') 'may be with the sons of men, and they may walk in the light of *thy countenance*; that righteousness and truth may meet together, love and peace kiss each other; that the promise made in the Fall may now be fulfilled, and the "Tree of Life" be preserved for man. Grant O God, that it may now *come to man*; that the flaming sword may destroy our adversary, that is the devil, and our God be all in all; and may we all unite in this petition and request that death and hell may be swallowed up in

victory; that "dust and ashes" whom the Lord hath created, may set forth his praises world without end; is my desire.'—'JOANNA SOUTHCOTT.'

This is the woman's petition, *indited in her heart by the Spirit*, and (though *she knew* it not) her prayer was put up for one man first, for this is God's *order*, that it should be answered, and fulfilled first in one; and this is the 'earth' that she prays to be 'filled with the goodness' of the Lord, for this blessing must be 'made man' or 'flesh' first, before all the earth *could praise* the Lord, for it must begin with, and *go forth from* the '*ends of the earth*,' which as before said, are the 'Trinity,' which we will here show you. Take notice in the first place, what is said by Joanna *in the words of the Spirit*, of the 'Holy Ghost,' she says, 'The Holy Ghost is the Holy Spirit of God and Christ';—now Brethren, when God the Divine 'Saviour'—'the Word' comes into man for *fixedness* and to '*abide*,' uniting man unto himself, 'ingrafting' *himself into* man, then 'God and man' is '*one Christ*,' reigning on the earth, and the '*Spirit of truth*' coming forth *therefrom* is the 'Holy Ghost'—the 'Comforter,' *guiding* men into all truth, showing unto men the true meaning of the Scriptures of truth; and *here is the truth concerning* 'the

Though the Scriptures are so plain and unequivocal on the subject of man's *becoming* 'god' by the indwelling of the Eternal Word, yet the rational beings of *earth* could never grasp the *soul-stirring* and *sense-eclipsing* idea, because of their imaginations of the unapproachable Majesty of a personal and *incommunicable* Divinity. And therefore it is explicitly declared in the Word, that we should be *guided* into all truth 'by the coming of the Comforter'; showing that we could not know *the way* of ourselves. Yet many will walk *confidently* enough, in the 'broad road' (of *common* sense, and *common* 'humanity'), and despise the 'narrow' but sure way that God has made by the *one soul* Zion, for all who will '*forsake the foolish and live*.' And it is well for the 'proud' and 'well-to-do' of the world, that *they are not concerned* in, nor affected by the language of inspiration—the words of the Spirit; and

Trinity'; and upon one person first, the 'ends of the world' must come, *i.e.*, the 'end of the *world of sin*,' and in that same, does God take up his abode to begin *His reign* upon earth, as is written in Ps. xlviii. 2, and cxxxii. 13, 14—'This my rest for ever; here will I *dwell*; for I have *desired* it.'

In this also is fulfilled the Word recorded in 2 Chron. vi. 40-42—'Now, my God, let I beseech thee, thine eyes be open, and thine ears attent to the prayer *of this place*. Now therefore arise, O Lord God, into thy *resting-place*, thou, and the ark of thy strength; let *thy priests*, O Lord God, be clothed *with salvation*, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine *anointed*; remember the mercies of David thy servant.' And who is this 'David'? Is it not he of whom the following Scriptures speak (Jer. xxx. 4-9), 'And these are the words of the Lord concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of *trembling*, of fear, and *not of peace*. Ask ye now, and see whether a male doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?' ['Every man' here means the one, because all stand or are represented in him, as in the Word, viz.,

all the *temporal* power and dominion, rule and authority that has been permitted to individuals of the *animal* race, has been *representative* merely, of *Christ's eternal* reign, before whom all *shadows* disappear.

On the point of 'swearing,' and the 'oath,' how do the imaginary 'pious' and 'pure in their own eyes,' stand self-convicted before Zion's use of Isaiah lxx., where it is seen to be the express ordination of God, for those who will 'bless' themselves by His 'truth' revealed. And to see further how the clergy are deceived in their outward notions, and *teaching* the same, read the 'Dialogue' (written Year 8, in Derby Gaol), Vol. IV. pp. 120-126.—February 9, Year 73.

'Cursed is every *one* that hangeth on a tree.'] 'Alas! for that day is great, so that none is like it; it is even the time of *Jacob's trouble*; but he shall be *saved* out of it. For it *shall come* to pass *in that day*, saith the Lord of hosts, I will break *his yoke* from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their King' ('God and Man'), 'whom I will raise up unto them.' 'If you weigh well the Trinity' (saith the Word by Joanna Southcott), 'the woman must be given';—what for? 'to claim the great blessing for man'; for take notice, the man was 'made out of the dust,' but 'the woman' was not, she (the 'Lord *from* heaven') came forth from the *Seat of Life*.

Now the petition and request put forth through the *natural* virgin woman (J. S.), was that of the Eternal *Virgin*, or Divine 'Woman' *Wisdom*, within, first for the man, that the Eternal Wisdom may be given unto him, for without *Her* there could be no 'Trinity,' for She is the 'Holy Ghost,' the Holy Spirit that comes forth 'from God and Christ' (see Vol. II. pp. 173-175), so must the Divine and spiritual 'Eve,' the 'Mother of all the *living*' race, come forth from a man, *i.e.*, from 'God-and-Man,' the 'Second Adam' now 'in the end'; see the Book called 'The Birth of the Prince of Peace.'—J. S. Now this is so plain, that 'he may run that readeth it,' and 'whoso denieth it, denieth that Jesus Christ *is come in the flesh*,' and is 'antichrist,' and taketh a 'false oath,' and is among those of whom the 2nd verse (Hosea iv.) speaks, and the words 'bloods toucheth blood,' are designed to express the strength of the Covenant that

men have entered into one with another, under the evil principles, to *resist* the *fulfilment* of the promise of God which He made to man, viz., to take human nature into *perfect union with* Himself, in the 'latter day,' as is so clearly set forth in the Scriptures of truth, and also, by the *same* Almighty and Merciful Being, in the Writings of Joanna Southcott ; for proof of this, read the 'Second Book of Visions,' p. 21, of the 'Horse and Rider forming a body of stars,' headed 'A dream of Joanna's, October 17th, 1802'—'I dreamed that I was looking at the sky, towards the south, and saw a number of stars collected together in the perfect form of a horse ; there was another collection of stars in the perfect form of a Man riding the horse, the *horse and Rider* a complete body of stars that were passing swiftly through the air ; just behind them, there appeared *Five* working in the elements, at which I greatly marvelled, and desired others to look, who were equally astonished as myself.'

Then the 'Answer of the Spirit' to the dream, is given. Mark the lines :—

. . . . .  
' *But I am the Man* thereon to sit ;  
Because My Heart shall sit on all,  
And strong My Spirit now shall fall  
On all that *join Me* in the throng,  
And like the horse they will become  
Their Master's burden now to bear.

NB.—*The mock of fools* they must hear ;  
„ But then the Rider all will see  
„ Fulfils the Words I've spoke *by thee*,  
„ *The Horse and Rider both as one*,  
„ Because as stars they *both* were seen ;  
„ Then sure *the end* you all will see,  
*That man is made joint-heir with Me.*

Because My Spirit shall *descend*  
On every man that stands *My friend*.

The horse and Rider will be found  
In perfect union sure to join.  
*And God and man alike combine.*

*Then God and man alike* they'll see  
*Shine bright* in *Heavenly* harmony.  
And see My fire how it will burn,  
For on the others I'll it return  
*That will not now obey their call,*  
Proclaim My Kingdom one and all.

HOSANNA now must be the sound,  
Who wish for Me in perfect peace,' etc.

We will in the next place call your attention to Ezra x. 1-5—'Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children; for the people wept a great weeping. And Shechaniah the son of Jehiel, of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives *of the people of the land*; yet now *there is hope* in Israel concerning this thing. Now therefore let us make a *covenant with our* God to *bring forth* all the wives, and *such* as are *born of them*, according to the counsel of my lord, and of those that *tremble at* the commandment of our God; and let it be done according to *the law*. Arise; for this matter belongeth *unto thee*; we also with thee; be of good courage, *and do*. Then arose Ezra, and made the chief

priests, the Levites, and *all Israel*, to *swear* that they should *do* according to *this word*. And they *sware*.' This account of Ezra going to build the temple and city of Jerusalem, that had been laid waste by the King of Babylon, and its inhabitants carried away captives, is only a type or 'shadow' of the building of the Great and glorious 'Temple' ('The Church of the Living God') spiritually, in the 'latter day,' and in this apparent '*history*' is couched or hid all the *process* of the work, which must be understood *in the spirit*; for God's 'city' or 'temple' must be built in the heart; but the *instrument* that God *raises up* to do this great work by, and to go foremost in it, must be a person whose description and character, and the work assigned him, is wonderfully couched and conveyed in the *meaning* of the *names*; and here it is necessary you should be informed that there is not a 'name' in all the Bible, from 'Genesis' to the end of 'Revelations,' and also the names of *all the persons* mentioned in J. S.'s writings, but are in *substance* (i.e., what each 'name' imports, or implies spiritually) *revealed* in one man's heart or mind, *by the Lord*, as it is written (Ephes. i. 10), 'That in the dispensation of the *fulness of times*' (which is *now*, 'in the end') 'he might gather together *in one*' (in one man or mind) '*all things in Christ*, both which are in the heavens and which are on earth; even *in him*.' See letter of August 5, pp. 239-242.

And every one of these '*names*' are so many 'angels' of God's *power*, and these are called the 'chariots of God' (Ps. lxxviii. 17, as before referred to); and why are they called 'chariots'? because it is by the *impression* of these spirits or powers, that God will *ride* in glorious triumph

through each heart (*burning* up the evil in His way) which *voluntarily opens* to 'receive the King of Glory in.' But every one of these 'angels' marches *first*, through the heart of the man who is '*called*' to stand foremost in the Glorious work, and each 'angel' begets his likeness, or *stamps* his *image*, or engenders his power in the instrument, *see* Zech. xiv., latter part of verse 5—'And the Lord my God *shall* come, and all the saints *with thee*'—*the* instrument. Again, Jude 14, 15—'Behold, the Lord *cometh* with ten thousand of his saints' (the 'angels,' who *sanctify* the hearts where they are received), 'to execute judgment upon all, and to *convince* all that are *ungodly* among them of all their ungodly deeds, and of all their hard speeches which ungodly *sinner*s have spoken *against* him.' Again, *see* this passage from Gal. iii. 18, 19—'For if the inheritance be of the law, it is no more of *promise*, but God gave to Abraham by promise.' (Then the question is) 'For what purpose was the law?'—of ceremonies, types, figures, and shadows. The answer is, 'It was *added* because of transgressions, till the *seed* should come to whom *the promise* was *made*; ordained by angels in the hands of a *mediator*.' Now take notice; the 'law' of ceremonies, figures, types and shadows, is called the 'law of sin,' not that these things were 'sin' in themselves, but they were '*imposed*' on men as a 'law' while darkness ('sin') remained; and they all pointed to a time, and also showed the way and manner, when 'transgression' should be 'taken away,' and these 'shadows' were to remain until the 'seed'—even the 'woman's seed'—should come, '*unto whom* the promise was made,' etc., and the 'seed' mentioned here, means one person in whom the Divine

principle '*Faith*' is raised up, and this person is 'ordained' to his office by the powers or 'angels' of God entering into him, which *qualifies* him to stand 'in the hands of a mediator.' Note,—the Eternal *Spirit* is the 'Mediator,' but He is *that in the man*—the 'woman's seed' or 'Son'; now these 'angels' coming in the way described, is the fulfilment of Joanna's dream mentioned in the first book of 'Strange Effects of Faith,' p. 29, she saw men on horseback coming out of the clouds as fast as they could, until the whole sky was covered with men in armour, and spears glittering in the air. Then she says, 'I thought I looked down and saw the world in confusion, men in armour riding fast'; and adds, 'This dream alarmed me, and I was meditating with what Divine Majesty and splendour our dear Redeemer was coming into the world, "conquering and to conquer."' But 'who can abide the day of his coming?' the saints shall see it and rejoice, for 'I will gather the wheat in the garner';—*i.e.*, I will gather the light and knowledge of My Word into the heart of one, whom I have appointed for My 'granary' or 'storehouse,' and I will 'burn up the *chaff*' that is in him (the 'Powers of darkness') 'with unquenchable fire' (Matt. iii. 12). 'Then,' she says, 'I was answered with this Psalm' (*see* ii. 8, 9):—

' Ask and receive thy full demands  
 Now shall the heathen be,  
 The utmost limits of their lands  
 Shall be possessed by thee.  
 I'll crush them everywhere,  
 As massy bars of iron break  
 The potter's brittle ware.'

Having now shown you the truth concerning *the names*, please to take notice in the next place, the time that Ezra *begins* his work; for it is designed to inform us of the time when the 'Holy City *New Jerusalem*,' and the *spiritual* 'Temple' was to be built; note,—it was in the first year of *the reign of* Cyrus, and by *His Spirit* being raised or 'stirred' up in him, the work is begun, (*see* verses 1 and 2 of chapter i.)—'Thus saith Cyrus king of Persia' (signifies, that 'cuts or divides,' viz., the evil spirits or principles from the soul; likewise, 'horseman'), 'The Lord God of heaven hath given me *all the* kingdoms of the *earth*; and he hath charged me to build him an house at Jerusalem, which is in Judah'; and then he calls upon the people to go forward, etc. Now the *name* 'Cyrus' is fully explained in a former part of this book, so we shall not enlarge upon that here, but only notice the words that, 'God hath given me all the kingdoms of the earth,' which had no *literal* fulfilment, but 'Cyrus' is a type of him that should come in 'the end,' even the 'blessed *Son*' in man, who has now begun to *reign*. 'Ezra' (which means a 'helper') now receives his charge to go up before the people to carry on the great and glorious work; and all 'the

Will not the 'ungodly' be at last 'convinced' that they have 'resisted the ordinance of God,' in their 'hard speeches' of unbelief and derision against the appointed 'Mediator'—*between* the mysterious *Word* and the minds of men; by the opening of which to the understanding, they must see how *unlike* God they have been, in His love, light, and wisdom; and that they never possessed '*His Image*' at all. Surely it is 'Adam's' prerogative alone, to 'give the *names*' (*i.e.*, *power*) to everything recorded, whether visible or invisible; and as 'all things' are God's *own*, He can bestow them *where* or on whom He pleases; and the *proof* that this Divine endowment rests on Zion, that the '*Heir is come*'—is, in the power, authority and *life*, given to what was before a 'dead' or unconsidered '*letter*.'—February 12, Year 73.

vessels of the Lord's house' are brought 'forth by the hand of Mithredath the treasurer' (Ezra. x. 8); NB 'Mithredath' signifies, 'beholding the law,' or 'breaking the law,' or the 'going down of death'; see this man is enlightened into the law of God—he *beholds* it in its true light, by which he *breaks through* the 'law' of ceremonies and types, etc., and sees *to the end* of them, which *in themselves* are but the 'law of sin and death,' for they never *took away* 'sin' nor gave *life* to anyone; but now 'Life' is *risen in* him, 'death' must *go down*, to fulfil the Word—'There shall be no *more death*, neither sorrow, nor crying, for the *former* things are passed away' (Rev. xxi. 4).

And now 'Shecaniah' ('the habitation of the Lord') comes forward, 'clad with zeal as with a cloak,' to urge the people to take the sacred 'oath,' which alone can bring them into friendship *with* God; this 'Shecaniah' does, going himself foremost in the *confession* of *his own* 'iniquity,' and in his resolution to depart from it, as the Word says, 'according to the counsel of my lord'—*i.e.*, of 'Ezra,' the Divine Spirit and 'Helper.'

*Take notice*,—'Shecaniah' means the '*habitation of the Lord*,' his father's name is 'Jehiel,' which signifies 'God *liveth*,' or 'God hath taken away' (*viz.*, the evil principle),—who again, is the son of 'Elam,' which signifies a 'young man' or 'virgin'; now notice further, although the *substance* of these *three* names is fulfilled *in one* man, it is *by three* separate or distinct operations *of the Spirit, in the mind*; and these are the 'three men' that are now *raised up* by the power of God, to begin His glorious work, mentioned in p. 61 of the

'Warning to the Whole World,' which saith, 'Now let the "learned" world answer, How there came to be three ministers, or three shepherds, and no more (and they of the "*Established Church*") , to whom My promise was made? Let this question be answered *by man*, and I will answer thee again. But let it be known unto all men, I have compared these "three shepherds" as a *shadow* of the Three-One God, and invited the "ministers" both privately and publicly, to taste of My *supper*; but all refused, and this I foretold would happen at My coming; and let all men know it is now fulfilled.' See p. 62, at the bottom,—'And now let all men weigh their letters deeply; and now I tell thee, If there had not been found these three shepherds, to be as a "*Moses* in the gap"—as a "*Joseph* in Egypt"—and a "*Noah* to build the Ark" (of the "New Covenant"), for man, your land must be destroyed by fire, for I would have brought the "day of vengeance upon *all flesh*" (standing in *the one*) that should *burn to* the nethermost hell, if I had not *found men* to bring the wo-man's guilt on Satan.'

Now the 'learned world' is here commanded to *answer*, or tell the *meaning* of these 'three shepherds,' and *how they* came to be of the 'Established Church,' unto whom His promise was made.

But you must understand who the 'learned world' is—what this means,—for it does not apply to the learning of the schools, or in the common acceptance of the term, but it is God's *learned* world, 'Mount Zion,' that must show the truth of *all*, every mystery being *revealed*; and that is a man who 'hath heard and *learned of the Father*' (see John vi. 45), one who is

'taught of God' for this very purpose, called 'the world,' because *in him* the 'old world' of *sin* (*i.e.*, darkness), *ends*, and the 'new world' of righteousness, begins. See 1 Sam. ii. 6-8—'The Lord killeth, and maketh alive,'—*i.e.*, killeth the 'old world' *in* man, that the new world—the 'new heavens and the new earth'—might become *living* in him ;—'he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich ; he bringeth low, and lifteth up. He raiseth up the poor out of the dust' ('Adam'), 'lifteth up the beggar from the dunghill' (*i.e.*, out of a fallen state), 'to set among princes' (the 'Trinity'), 'and to make them inherit the throne of glory ; for the pillars of the earth' (the 'Three shepherds') 'are the Lord's, and he hath set *the world* upon them' ;—*i.e.*, the 'new world' of Zion's light, the glorious 'rest in Christ,' to which the following words in 1 Chron. xvi. 29-31, allude—'Give unto the Lord the glory due unto his name ; bring an offering, and come before him ; worship the Lord in the beauty of holiness. Fear before him, all *the earth* ; the *world* also shall be stable, that it be not moved. Let the heavens *be glad*, and the earth *rejoice* ; and let men' (the 'Three') 'say among the nations, The Lord *reigneth*.' Again, Ps. xciii.—'The Lord reigneth, he is clothed with majesty ; the Lord is clothed with strength, he hath *girded himself* ; the world also is stablished, that it cannot be moved. Thy throne is established *from then*' (Heb.)—*i.e.*, from *this* time, when the 'Lord reigneth,' viz., the Truth ; 'thou from everlasting.' Ps. lxxvii. 18—'The voice of thy thunder in the heaven ; the lightnings lightened *the world* ; the

earth *trembled* and shook.' Ps. lxxxix. 11—'The heavens are thine, the earth also thine; the *world* and the *fulness* thereof, thou hast founded them.' Isa. xxvii. 6—'He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and *fill* the face of the *world* with fruit.'

These Scriptures show plainly what 'the world,' that is to give the true meaning or sense of the Lord's Word, is, viz., an individual who has the *Spirit of Wisdom* and Revelation *from God*, this is the 'learned *world*' through whom and by whom *God reveals* all mysteries; see p. 132 of 'Strange Effects of Faith,' here it clearly appears who the 'learned' is. And now we will ask of you who trust in the shadows, and know not the substance, and put it far from you, *did* the three 'Church of England ministers' mentioned in Joanna's Writings (who were but the shadows or *temporal types* of the Divine Three in '*the end*'), *did they perform* the *work of* the 'three shepherds'; did they stand as 'Moses,'—as 'Joseph,'—or was the 'Ark of the New Covenant' built for man, *by them*? If so, why are you *not saved therein*, why are you not redeemed from evil, and how is it that you *stumble at the light*? What promise did ever God make to the 'Church of England,' so-called? 'Why you may say, the Word by Joanna says, 'Tis for the *Protestant* profession, That I ever did adore, I will now *awake* this nation' (means God's nation, His 'Shepherd';—'*Awake* My Shepherd, whom I have anointed') 'Thus to love Me evermore.'

What then, is the '*Protestant* profession'? is it not to 'deny,' 'renounce,' and *protest against, the 'evil'* that

God hates—'all the works of the devil' (Darkness), the 'pumps and vanities of *this* wicked world,' and 'all the sinful lusts of the flesh' (*i.e.*, the 'carnal mind'), that we may have the Lord *dwelling in us*. This is the 'Protestant *profession*,' and the three 'Church ministers,' you are told were a 'shadow of the Three-One-God,' whose power should be *established* in man (the 'Church') in '*the end*,' which is now begun. And now the Divine Three are joined together in *One Spirit with* the instrument, to carry on the Lord's work; and these are the 'four stars within the circle, with the moon in the midst,' an emblem of how man should be encircled in 'the end' by the power of God, sealed with eternal life! See p. 24 of 'Warning to the Whole World':—

' But in this a double mystery is ;  
 For like a compass did the stars appear,  
 And in the *seal* the four Stars there are.  
 These things *together*, everyone must see,  
 Could never be contrived or made by thee.  
 Now make the circle round the Moon appear,—  
 Now make the four Stars placèd there,  
 This is the way I'll *circle* all  
 That in My *compass come* ;  
 Just as the Moon was circled round,—  
 Just so I'll circle Man.'

Then immediately after these lines, follows on Joanna's 'Prayer' (previously given). And now the blessed promise is fulfilled to 'Man,' who is spoken of in p. 58, same Book, thus—'Who shall now the Man disgrace, That so wisely did appear, To *judge from whence* thy writings *were*,' etc.

Then 'the Trinity' is the 'Church' unto whom the promise is made—The '*Established* Church'—the 'Church

of the *Living* God,' 'built upon the *foundation* of the Apostles and Prophets, Jesus Christ himself being the chief corner; in whom all the building *fitly* framed *together* groweth unto an holy temple in the Lord; in whom ye also are builded together for an *habitation* of God *through* the Spirit' (Ephes. ii. 20-22).

And now this 'Church' is begun, in and by the 'Three' before mentioned, united in One person; first 'Elam'—a 'young man' or virgin, one who is taught of God in a spiritual manner, differing from all the 'religion' of '*Babylon*,' and being so taught *gives himself* to God, thus living a 'virgin' life, and having the 'New Man' or *Eternal Spirit* in him, is *ever* 'young.' The next name is 'Je-hi-el,' signifying 'God liveth,' or 'God hath taken away';—God, the Spirit is risen in him, by which he (the man) is taken away from the evil; God hath taken away his darkness and given him *light*, that he might be a worker in *His vineyard*, to *live* evermore in the Light. The third is 'Shecaniah'—the 'habitation of the Lord,' *where* the Lord *dwelleth* to give forth *His* light and knowledge from; now the Tri-une Power is established in one; and the figure of 'three men' *joined in* the work, is used in order to express the *invisible* work as now done, *see* Rom. i. 20—'For the invisible things of him *from* the *creation* of the *world* are clearly seen, being *understood by* the things that *are made*, even his eternal power and God-head; so that they are without excuse.'

*See* in Prov. ix. how '*Wisdom* hath builded her

*Wisdom* is in God alone, and He giveth Her to whom He chooseth, who should *lose* all *for Her sake*; but as She has been 'hidden in her secret chamber,' and was ever inaccessible to mortal man, a *new being* must be formed for

house,' and crieth to those that *want* understanding, 'Come, eat of *my* bread, and drink of the wine *I have* mingled. Forsake the foolish, and *live*, and go in the *way of* understanding';—*this* is the call of God by 'Shecaniah' to the people, to put away their 'strange wives' and their 'adulterous children,' that they may now enter into the Covenant of peace with the Lord; and this must be done by an '*oath* according to law,' *i.e.*, according to the truth of the Word of the Lord—'*the law* that goeth forth from Mount Zion' (*see* Isa. ii. 1-3, and Rom. xi. 26). Again Isa. lix. 20—'And the Redeemer shall come to Zion, and unto them that *turn from* transgression in Jacob, saith the Lord';—now what is this 'Redeemer' but the 'Word of the Lord'! the mysteries of it clearly revealed by the Spirit of God, and *laid open* to the people, which *translates* the man 'out of darkness into light.' For, as the glorious Lord is opening and explaining the Word that has hitherto been 'kept secret from all ages,' the love of God to men will be so wonderfully clear, that it will so enlighten the mind into the '*mystery of* Godliness,' and the heart be so captivated with the Divine goodness, in laying

*Her* Mate, to unite in the '*spirit of* the mind'; and now the words of spiritual Wisdom *are given forth*, they are so absolutely *novel* and foreign to the earthly understanding, that men—seeing their 'cherished convictions' are upset—refuse to be counselled *by Her*, and cling to the 'foolish talking' of mere human learning upon the *Sacred Word*; but they are plainly 'without excuse' now, when that is made clear which has been 'hid from ages and generations.' And they may see—if they *will* 'go in the way of understanding,' *i.e.*, God's way, *contrary* to their own '*natural*' ideas—that a 'Church' is formed (not of outward *parade*, and temporal wealth) on a '*foundation*' no man could lay, and so 'fitly framed' that every word of Scripture exactly *fits* therein, being 'bulted together' *by the Spirit* that *gave* them by inspiration, which is the '*Godhead* bodily'; and no '*building*' or 'temple' of man's device.—February 15, Year 73.

such a wonderful *plan* for the destruction of the 'Powers of darkness,' that have hitherto reigned over us, and for our *deliverance* from their rule and influence; that God, —'the Light' will reign in every heart without a rival, and the 'wicked' (*i.e.*, error, falsehood) 'shall be ashes under the souls of our feet.'

We will now proceed to show what is the *substance* of 'putting away the strange wives and adulterous children,' which is briefly comprehended in the words of Gen. xxi. 10 —'Cast out this bondwoman and her son,' etc., and *see* Gal. iv. from verse 21—'Tell me, ye that desire *to be under* the law, do ye not hear the law? For *it is written*, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he of the bondwoman was born after the flesh; but he of the freewoman *by promise*. Which things *are an allegory*; for these are the two covenants; the one from the mount *Sina*, which *gendereth to bondage*, which is Agar. For *this Agar is Mount Sinai in Arabia*, and *answereth to Jerusalem* which now is, and *is in bondage with* her children. But Jerusalem which *is above* is free, which is *the Mother* of us all. For *it is written*' (Isa. liv. 1), 'Rejoice thou barren that *bearest not*; break forth and cry, thou that *travailest not*; for the *desolate* hath many *more children than* she which hath an husband.' Again, *see* Prov. vi. from verse 23—'For the commandment is a lamp; and the law *is light*; and *reproofs of instruction* the *way of life*; to keep thee from the evil woman, from the flattery of the tongue of a *strange woman*,' etc. Who then, Brethren, is this 'bondwoman'? is it not 'Agar,' which signifies a 'stranger,' and that is the Spirit of error that has kept men *estranged*

from God in all ages ; and this is the 'cursed *mother*,' from whose *dark* 'womb' (or centre) we must be all separated, even as said by 'Paul' (Gal. i. 15, 16). Well, and who is the freewoman? why, 'Sara,' which signifies a 'lady,' 'dame,' or 'Princess,'—and this is *Divine Wisdom* the 'Eternal *Virgin*'—the 'Holy Ghost'! *She* delivereth her husband *from bondage*, and 'calleth him "lord,"' and all that *unite* with Her, shall be by Her power *made* 'lords' over error and delusion—the 'devil and all his works.'

And who then is 'Abraham'? it means 'the father of a great multitude,' which is that 'Faith' that should be given of God in the 'latter day,' in one man in particular, who should stand forth first *by faith*, and should become the 'father'—the *first* or *head* of the *living* race, and so called the 'Father of the faithful.' Take notice, Abraham has two wives, 'Hagar' and 'Sarah,' and a son *by each*; the name of the bondwoman's son was 'Ishmael' (which signifies 'God hath heard,' or the 'hearing of God'); and the name of the freewoman's son was 'Isaac'—which signifies 'laughter.' [For a grand *expansion* of this mystic and complex subject of the two wives and two sons, see Epistle of December 16, Year 7 (Gaol), in Vol. V., read from p. 198 to p. 201, and be '*instructed by reproofs*.']

Now notice further, in Abraham's house are these two women and their offsprings, and the Spirit by 'Paul' tells you that this was an 'allegory'—that it meant the two 'covenants,' *i.e.*, first the 'law of sin and death'; and secondly, the 'law of the Spirit of Life in Christ Jesus,' which sets man 'free from the law of sin and death' (Rom. viii. 2); both must be made manifest in the Spiritual 'Abraham' or 'Shiloh,' in 'the end,' with the offsprings of

both. First he is joined to 'Hagar' (the 'stranger,' or the 'strange wife' unto whom all are united), but she must be 'put away,' in order for him to be married to the freewoman 'Sarah,' and be 'made free.' This 'bond-woman' or *Spirit of bondage* is the '*mother*' of all error, and has brought forth all false doctrine and confusion, and never wrought any '*deliverance* in the earth,' but has held all captive in darkness and ignorance, and is well named 'Sinai' (a 'bramble'), for she hath produced only briars, thorns, and thistles, as is written (Gen. iii. 18), and it is this Spirit that hath persecuted and slain 'the Prophets' in all ages, and that now works in the hearts of men against 'the right ways of the Lord'; and the 'religion' produced thereby, hath the universal dominion at this day, and great is the uproar among men exalting this 'Jezebel,' crying out, 'Great is Diana of the Ephesians!' ('Diana' means 'the Moon,' *see* Part III. (printed), p. 144), for all take her light for the *light of the Sun*; and how can there be *peace*, so long as this 'mother of witchcraft' has power on the earth? And now that *her* '*Mistress*' is bringing forth the *true* 'heir,' she is 'despised in her eyes,' and she saith to her, 'How vain are your thoughts' (you that have been always 'barren,' and now art come to 'old age') 'that thou ever shalt bring forth an offspring to cover the face of the earth!' But—'more are the children of the desolate, than of the wedded wife, saith the Lord'; and read of 'Hannah' (the same, which name signifies 'Gracious,' or '*He* that gives') in 1 Sam. ii. 3-5. [And *see* Epistle, Year 7, Vol. II. p. 54-59.]

Now, this blessed work must begin in one—the spiritual 'Abraham' as before said, who *by faith* must 'cast out the

bondwoman and her son,' viz., that spirit of darkness and blindness that has hitherto pervaded the whole human race, and *demand* of God ('that cannot lie') the fulfilment of His promise to man, to *send* forth *His* light and *His* truth, to redeem us from *the darkness* that has kept us from the knowledge and enjoyment of the Divine Love.

And this is *the day* that 'Melchisedec,' 'King of Righteousness' and 'King of Peace,' meets 'faithful Abraham' returning from the slaughter of the kings, and blesses him; and these 'kings' (that *have reigned* in the minds) are none other than human wisdom *on the* Word of God, man's 'interpretations' of the Scriptures in his own '*natural*' judgment, without the Light of the Spirit of the Lord.

This 'bondwoman' and her 'son' or offspring, make all the different 'sects' and parties of 'religion' that are now among mankind; all these of course, *differ* in their *opinion* of the meaning of the Scriptures, while professing to see alike in some points, yet though they strive to hang together, there is nothing but jarring, anarchy and confusion, and war of words, and all are in the state represented in Judges v. *see* verse 6—'In the days of Jael' ('He that *ascends*'), 'the *highways* were *unoccupied*, and the walkers of paths walked through crooked ways.' Verse 8—'They chose new gods; then was war in the gates; was there a shield or spear seen among forty thousand in Israel'?—*where is* the 'spear' *of truth* to wound the enemy, falsehood; or who has the 'shield' of faith against *all the* power of the evil? None *could* understand the mysteries of the Scriptures, and *those parts* that speak of the destruction *of the evil power*, they alas! took to themselves

as 'sinners,' and the 'fears of hell do all their sorrows bring'; so that there is 'no peace to him that goeth out, or that cometh in' (Zech. viii. 10), 'until Deborah arises a *mother in Israel*,' who with Barak (signifies 'lightning') is now gone forth to lead 'captivity captive'; and all who refuse to join with the United Zion—the man-woman, are under the condemnation of verse 23—'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the *inhabitants* thereof; because they came not to the help of the Lord, to the help of the Lord *against the mighty*'; AB., 'Meroz' signifies 'leanness,' and applies to those principles that have *no faith in* the fulfilment of God's promise, viz., to utterly destroy evil—that the 'name of Amalek' (the 'striker') will be put out for ever. Those who have not *this faith*, still cling to their '*old wife*' and '*adulterous children*,' and *will not* 'put them away'; they will not *have* the Wisdom of God, but love 'the profane, and old wives' fables,' and 'endless genealogies' of human tradition (*see* 1 Tim. iv. 7), the *ways* that they *themselves* have *adopted* to 'serve' God, as they think, without the direction or *guidance of* the 'Spirit of Truth.' Read the *parable* in 1 Sam. xv. 14-23, which shows the necessity of '*destroying all*' (and '*saving*' none) of the inventions of men in 'religion' by *their own* understanding. Put away your 'strange wives' and all the 'children' you have had *by them*, which are all your 'vain and foolish' *thoughts* and imaginations, and false 'interpretations' *of the Lord's Word*; for this is the 'sin unto death,' for while you hold such notions and practices you cannot *get 'life.'* But 'take and dash *these* little ones against *the rock*' (of Truth), and let them perish for ever;

for 'happy' shall ye be in the *Light* of the Word, if now ye *do this* thing, and enter into the 'New Covenant' *with* the Lord. Read Ps. cxxxvii. 8, 9.

'*Swear*' now *unto the* Lord, to do this, and *perform* unto the Lord thy 'oath'; for it is asked in Ps. xv. thus—'Lord, who shall sojourn in thy Tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person' (*i.e.*, carnal wisdom—'the Devil') 'is contemned; but he honoureth them that fear the Lord. He that *sweareth to hurt*, and changeth not'; *i.e.*, that *in heart* is an enemy to the evil power and 'sweareth' *against it*, and strives by the Wisdom of God to 'hurt' or destroy it; and turns not from it for any bribe, but comes 'to the help of the Lord *against the mighty*'; for you know it is said in J. S.'s Writings, that you must 'join in the *fight* as well as in faith,' for it is *in this* that 'faith is made perfect'; 'show me thy faith *without* thy works, and I will show thee my faith *by my* works' (*see* James ii. 18-22).

Ps. xv. 5—'He that putteth not out his money to usury, nor taketh reward against the innocent. He that

The 'vain and foolish thoughts,' and indeed infatuations of the so-called 'Christian' world, are conspicuously manifest in calling their hierarchy—of dissensions and disputes—established by *men's use* of what *belonged* to the spiritual 'Lord' exclusively,—the 'Kingdom of God,' and a glorious 'Gospel Day'!—thus making God *the Author of confusion*—'Babylon,' Who *says* in this Psalm, that such is '*to be destroyed*.' And how are those who reverence the Bible, as *given* of God, to procure the happiness promised, except by obeying the injunction, and putting it in *operation*? Here there *wants* the '*Mediator*.'

*doeth these* shall never be moved.' A spiritually-'covetous' man is an 'idolator,' he worships or idolises his own wisdom, and sets it up in the place of God's, he puts out *his money* to usury, thinking that '*gain* is Godliness,' *i.e.*, he thinks that to *increase* in human *learning* is 'Godliness'! 'from such turn away, for the *love* of' (*such*) '*money* is the *root* of all evil.' Such an one taketh 'reward against the innocent'—*Truth*, to establish themselves and keep up their kingdom of darkness; and secretly 'curses the poor,' *i.e.*, the Spirit of the Lord who bringeth innocence—'white-robed innocence,' viz., truth *without error*, unto man; and if you will be a '*new lump*,' you must '*purge* out the *old* leaven'—of false 'Christianity' (1 Cor. v. 7). Put from among you the 'bondwoman'—the spirit of darkness and error, 'the Devil'; 'let there be none to extend *mercy* unto him, nor to pity his fatherless children. Let his posterity be cut off; and in the generation following, let *their name* be blotted out';—'Because that he remembered not to show mercy, but persecuted the *poor* and *needy* man, that he might even slay the *broken in heart*.' Read Ps. cix. 1-16.

Now you 'must all be known by your *Christian* names,' says the Word by J. S., and that is, by a '*newness* of life';—do you think that the *Word* means that you shall be known by your (first) names *in the world*, being written *on paper*? O no! 'if *thine eye* is offensive to thee pluck it out, and cast it from thee' (Matt. xviii. 9); for if thou refuse to pluck it out, thou wilt perish *from* the *right* way. It is profitable for thee that the evil eye should perish, that thou mayest have

in thee the 'single eye,' even the 'eye of God,' *i.e.*, *eternity*, by which alone thou canst see *all things* in their *true* light, by which thou canst *know* the 'things of God,' which are 'spiritually discerned.' [See Vol. V. pp. 203-204.]

We proceed in the next place, to notice the further meaning of the name 'Hagar' (as well as 'stranger'), viz., 'chewing the cud,' or 'fearing'; this shows the *change* (of *mind*) that must take place in man, in 'the end,' *i.e.*, from 'earthly' to heavenly, from 'natural' to Divine, from death to life, for 'this mortal to put on immortality,' and God to be 'all in all.' 'For the Lord, "Jehovah," to be in us our everlasting Light, and the days of our mourning to be ended' (Isa. lx. 20). This 'Hagar' stands first for the character in whom the

Though the directions throughout the Scriptures, are so precise and emphatic on the necessity of a 'spiritual mind and spiritual discernment' to understand the 'things of God'—'Who is A SPIRIT'; yet man has presumed to think he can attain this by a course of study, and scholastic training and research, and when his intellectual powers are employed *upon the Bible*, it is even (ignorantly, but blasphemously) called 'spirituality' and 'Divinity'! Yet the enigmatical language of Scripture has foiled all the endeavours of learning, to find a solution according to *natural reason*; the consequence is, much of the Sacred Writings has been neglected, and the *teaching* of the *literal* reading been indisputably disregarded. Take the question of 'money' (plainly a *symbolical* reference), with the universal pursuit of its acquisition for temporal purposes in the outward world, how do professing 'Christians' escape condemnation from the Word? its paramount importance in *this life*, overcomes all higher considerations, and the 'love of' it so engrossing, as to become the *chief care* of mankind. Well, this *must* be, in the *present* age, for *without it* there is no comfort or hardly 'life' at all; though the *amassing* of it by any, is a mean, sordid, and despicable *principle*. Then how are we to become 'innocent' and 'free' if we have a *literal* Bible? Would any care to practise the precepts of this 19th Psalm, and think themselves animated by a 'Christian' spirit? Yet these expressions are of God's strongest love to *man*, when understood. Thus, it is the '*newness* of the Spirit' therefore, that can alone give '*newness of life*'—to *live* without 'sin' or guilt, and understand (with deepest gratitude) the blessing the *Messiah* brings.—February 19, Year 73.

'Spirit of bondage' is destroyed, and in whom the Lord *begins* His *redeeming* power, not to set *him* up above his brethren, but to make him the '*servant*' of all for *His* Name's sake. So this blessed work is now *begun*, the glorious work of 'reformation,' 'translation,' 'regeneration'—the *New birth*, which is signified by the meaning of the name, 'chewing the cud,' or 'fearing'; viz., to walk in the 'fear of the Lord,' for ever, *i.e.*, never more to depart *from* the Lord in thought, word or deed, but to love, 'swear,' and *obey*; and continually—without *intermission* or *interruption*—eating or 'chewing' the light, knowledge and *understanding* of the blessed Word of God, laying down in the green pastures, resting as in the heat of the day (like the ox chewing the cud) under the shade of the 'Tree of Life'; see Ps. xxiii. 2—'He maketh me to lie down in *pastures* of tender grass; he leadeth me beside the waters of *quietness*'; that is to say, the *knowledge* of the Lord giveth me rest from all temptations of the 'spirit of this world,' the 'Power of darkness' cannot afflict me now as in times past, when made *to fear* where *no cause* of fear was. For such is the bondage that the evil power has worked in the minds of men, that I have known instances of some, thinking it a 'sin' even to eat and drink. [Zion relates here the case of a man, personally well known to him, who for many years read the Bible and gave himself to a 'religious' course of life; and how he went on from one degree of fanaticism to another, until at last he was persuaded (he said by a spirit within him) that he must not eat, only a certain portion, and if he exceeded that, or should forget to 'say grace' (as

they call it), he would be for ever lost. And this miserable state was engendered by reading the Word in the letter, and imagining it applicable to himself, viz., Ps. lix. 22, 23—'Let their *table* become a *snare* before them, and for welfare, a *trap*. Let their eyes be darkened that they see not; and make their loins continually to shake'! [Of course not knowing the *meaning* of the words, which were for Zion in his *old* 'religious' state.] This poor being was so tormented and terrified by the 'Adversary'—darkness, that he believed that he had committed *the* 'sin against the Holy Ghost'! if he had not performed all the round of 'religious' *duties* and tasks that, under the influence of the evil, he had prescribed himself; and he would give up all hopes of the Lord's mercies. All this, Zion says, came upon him, both as a *type* of the evil that caused the 'Fall,' the spirit of bondage that possessed the 'elect' one, and on account of this individual's great pride, for he would not *stoop to* the Wisdom of God as revealed to Joanna Southcott, although he professed to be a believer in her Mission, but still held fast to the 'doctrine of Calvin'; and was at last confined in a Lunatic Asylum, where he died.] Thousands suffer in degree from the same cause; and now is come a *serious* time for all who refuse the knowledge of the Lord, as He is now revealed through Zion; for if this 'Deliverer' is rejected and set at nought, and called 'the devil' (as some have begun to do!), they will assuredly find they have a GOD to deal with, by *whose* power *this book* is written, and not by the wisdom of a mere man; and those that continue to 'mock' and

'blaspheme' now that the truth is made so clear, of *all prophecy*, both in the Bible and J. S.'s Writings, will find a '*devil*' indeed *in themselves*, which will deprive them of all rest and comfort.

Well, we notice further of 'Hagar,' it is said by 'Paul' to be 'Mount Sinai in Arabia,' now Arabia signifies 'even,' 'sweetness,' or 'a crown'; this shows that this spiritual Hagar, who was once *in bonds* to 'Satan,' through 'fear of death,' is now by the '*even* balance' of truth, delivered from the 'Land of Egypt,' and 'out of the house of bondage.' And now 'Out of *this eater* comes forth meat, and out of the strong' (in faith, in light and knowledge, by the power of God) 'comes forth *sweetness*,' or 'honey,' for you all. Read Judges xiv. 14, and then John vi. 57.

And now my Brethren, do I pray you eat a little of *this* 'honey,' and mind not the commandment of 'Saul,' for it will 'enlighten' your eyes; we know that the *old* spirit ('Saul') has made you 'take an oath,' and you fear to touch it *because* of that; but see, 'Jonathan' has ate of it, regardless of the commandments of his '*old* father' *Saul*, and his 'eyes are enlightened' thereby, yea, and his spirit is refreshed and he is strengthened against the enemy. But what is this '*Saul*-'spirit now saying? why, — 'God do so and more also; for thou shalt surely die Jonathan'; but beware of a 'false oath,' for the people will yet stand up for Jonathan, and say, 'Shall *Jonathan* die, who hath wrought this great salvation in Israel?' (*AB.*, Not that *the man* hath wrought any deliverance, but it is the Divine light and power, 'the Lord' *in the*

man.) 'God forbid; as the Lord liveth, there shall not one hair of his head *fall* to the ground; for he hath *wrought with* God this *day*.' 'Jonathan' is the son or offspring of 'Joanna,' which signifies the 'gift' 'grace' or 'mercy of God,' and the name means, the 'gift of the Lord,' showing that this 'deliverer of Israel' is the Gift of God *by Grace* (of which the Word by the woman Joanna Southcott was a *portion*), and here is 'the Mother and the Son,' which are *one in* humanity. Please to read the parable, in 1 Sam. xiv. 24-31 and also 44, 45, and note that 'Saul' means 'hell' or 'the grave,' viz., the Spirit of darkness and ignorance which 'hath troubled the land'; and *see how all was fulfilled* in Zion under the Visitation of God to him (at first), which at last *convinces* him of *the* 'Saviour's' coming *in* himself.

Now numbers of those calling themselves believers in the Mission of Joanna Southcott, have taken the 'oath' (that was commanded through her for the *true* believers) after the manner of men, merely by word, and in ignorance of who the true 'woman' is, or of the 'commands' by her; which 'oath' prevents them (poor people) from '*tasting* a little of the honey,' that now 'drops in the wood,' for they 'fear' that if they should taste this honey, they would thereby break *their* 'oath.' But O, if they would but *taste*, they would find it as 'wafers made with honey,' to *seal* them 'heirs of God, and *joint-heirs with* Christ.' See Exod. xvi. 30-33—'So the people rested on the seventh day. And the house of Israel called the name thereof Manna' (The Hebrew is 'Man,' not 'Manna'; and this is right,

for it means the 'New man' *Christ*—the 'Wisdom of God and the Power of God'); 'and it was like coriander seed, white' (*i.e.*, innocence); 'and the *taste* of it like wafers *with honey*. And Moses said, This the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see *the bread* wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be *kept for your generations*.' Now take notice, 'Omar' is a man's name, who is a son of 'Eliphaz' (Gen. xxxvi. 11), 'Eli-phaz' means God, 'Omar' signifies 'speaking' or 'exalting,' and this 'Omer' in which the 'honey' or 'manna' is *first* deposited '*to be kept*,' is the Divine *Spirit* 'Jesus,' the 'Son of God'; but there is a 'pot' into which the Omer-full is *emptied*, this is to show that this same Divine Life should be put into a man that was a 'sinful' or dark being, as all others of his kind, an 'earthen vessel,' a 'water-pot,' a 'pot' in which *was once* nothing but a 'mess of pottage'—*i.e.*, human 'wisdom' which is *darkness*, 'sin,' and '*ignorance*'; yet *in this* 'flesh-pot' does God please now to lay up this store of 'MAN' for the 'generations' to come, and make it *the 'vessel'* to contain the spiritual food for a *new people*—'Man-kind' and not Beast-kind or 'carnal' only; fulfilling what is written in Ps. lxxviii. 13—'Though ye' (the 'Son of man') 'have lien *among the pots*, yet shall ye be as the wings of *a dove* covered with silver, and her feathers with yellow gold.'

We will here pen 'the oath' that the people have taken in their own wisdom, *without the knowledge* of God;—'I (M. or N.) do swear by Him that liveth, I will obey in all things the strict command given through Thy handmaid Joanna Southcott; and not all the powers of earth or hell shall make me turn to the right or left, from the command of the Living Lord of Heaven and earth. So help me, God!'

Do the people think that this 'oath' was to be taken *in word*? Did ever God 'command' *in this way*? O no; He knows that poor 'dust and ashes' *has no power* to withstand 'all the powers of earth and hell,' and to 'obey in all things the commands, as given.' But here is the meaning which Wisdom now giveth; the substance of this 'oath' shall be fulfilled upon all true believers, by the power of God working Life in them who *choose* 'life,' and reject 'death,' who thirst for the 'kingdom of

The inhabitants of the earth have been called 'men and women' as *images*, in their outward form and mental endowments, of the Spiritual invisible creation of 'Man' *in one of* the visible species; though in reality they are but speaking or rational animals only, in their sphere, to whom the Sacred Spiritual Writings have no reference whatever. Hence the term 'man' as used in the Scriptures, has allusion only to the Manhood, glory, and virtue of the *Supreme BEING*, when wrought into the *mind* of an external being of earth; and the name belongs to God alone and is *His proper* title bestowed *on our* nature, and thus designating the new internal and eternal life, which is the real understanding 'Man'-nature. The 'beast-man' has but an earthly understanding, *confined* to the four elements, howsoever high he may soar in *imagination* within the *limits* of his intellect—a cause of much boasting and pride,—and so he takes the Bible just as it *reads to his senses*, and thinks the Great Omnipotent Divinity to be concerned in the feeding of animals, providing a mystic kind of *material* food, and giving petty details and arrangements for its preservation (as a *visible* emblem of His doings) to the *future* generations! Then *where* is it; who has seen it? They *must* come to the 'Omer'—the appointed vessel—if they are hungry for *Heavenly* food, to be *satisfied*, or they will 'labour only for the bread which *perisheth*.' It should be observed respecting the 'oath,' by which J. S.'s followers were misled, that it was nevertheless taken, to the *Living Lord they knew by her*.—February 22, Year 73.

God' to be *in them*, they shall be so empowered by the Spirit of God ('the Word' dwelling in them, being then 'God and man' in one) that all the powers of falsehood and ignorance shall not be able to turn them away from the Word, or prevent them from obeying the commands; for the command of God is His 'perfect work'; it is the doing of His own pleasure *in man*, fulfilling *His own 'oath' to man*, viz., 'I will put My laws *in their hearts*, and write it in their inward parts, and they shall not depart from me'; no, how can they *then* 'depart,' *what* power can break the union of God and man? *when once formed*; and this is the 'New Covenant' blessing—for God to unite man *on the earth* unto Himself, to take man *into* Himself! then who, or what power can take him hence? for then is fulfilled the 'prayer' recorded in John xvii. 20 to the end. Now friends, if you have come *to this standard*, then you have taken the 'oath' *according to* God's ordinance, for it is an oath *of power*, not of poor weak words; appeal to your own conscience, *have you power* to obey one single 'command,' or to stand for a moment in any resolution that you may make? *You* have not. But it must be God *performing* His 'Oath' in you, that He swore to 'Abraham,' the one who is called of God *in this day* to have the Word in substance fulfilled in him, *see* Gen. xxii. 15-19 —'And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I *sworn*, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only; that in blessing I will bless thee, and in multiplying I will multiply *thy seed* as the stars of the heaven, and

as the sand which is upon the sea shore' [The Hebrew is '*lip*,' not 'shore,' and we have before shown what the 'sea' is, viz., the 'Son of Man,' in whom is established the *lip of truth* to speak the *innumerable* truths of the Word, the immeasurable mysteries of God that He is now revealing, to be made known to all]; 'and *thy seed* shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.'

Now Brethren, all this of Abraham that you *read*, is *done in this day*;—'Abraham' is *the Faith* that 'in the end' is *worked in* one man, to unite with the woman (the *Spirit of Love*) in *claiming* the promise, and to *wait on* God for the *answer* to the petition of the Spirit, by the woman Joanna Southcott; *i.e.*, that the 'Tree of Life' might come to man, and what is that but the *promised* and blessed 'Son' 'Isaac'! and the writer hereof does solemnly declare that *this* 'blessed Son' *was born in* him (according to the 'prayer' by Joanna) a short time ago, and O! the rejoicing who can tell? And yet 'Abraham' was called on to give him up to death, and he did give the blessed 'promise' up, and *seemed* to have *lost* his 'beloved Son' for ever; yet such was his 'faith' that 'against hope he believed in hope,' and rested in the belief that God *would* raise him up again from the dead, '*from which* also he has received him now in a figure' (Heb. xi. 19); so 'Isaac' yet lives though 'he was dead' (or departed), yea, and *in him* 'shall all the families of the earth be blessed'; for it is 'the ram' (the old falsehood) that is for ever perished, and not the blessed truth—'Isaac.' [The whole of this grand, power-

ful, and pathetic subject of 'Abraham's trial in the sacrifice of Isaac,' with the substitution of 'the Ram' at last, is *fully* dealt with, in every detail, in a subsequent writing, viz., 'Discourse on a text out of the Book of Job,' written in Derby Gaol, September, Year 7. See Vol. II. from p. 54-68, and 'mark' (or look), 'and be astonished' (Job xxi. 5) ].

Now for confirmation that this 'Abraham' must appear in this day, read the 90th page of 'Strange Effects of Faith,' speaking of the one in whom *the* 'Faith' is found :—

' But here was Abraham's strong faith,  
 Let Abraham now appear ; (in this day—' the end').  
 By *charity* he followèd Me,  
 Or *else* his faith would err ;  
 Because of ME his thoughts were high,  
 Or *faith* would soon been dead ;  
 He would have stumbled *in the way*,  
 When he to the altar led  
 His *only* son, to all was known,  
 Then *faith* must sure be dead ;  
 The child is dead, the *promise fled*,  
 And *it* must be in vain.  
 But *charity* was found in him  
 The promise to *obtain* ;  
 Because he judged Me *as a God*  
 That would not man *deceive*.  
*This way* the gloomy path he trod,  
 In *charity believed*  
 That if *this son* I did demand,  
 Another I'd *provide*,  
 To bring him to the promised land  
 That I had said before.  
 And *on MY WORD* he did *depend*,  
 And so did Me *obey* ;  
 He judged Me faithful *in the end*  
 And so *went on* his way.

And then the altar did prepare,  
And bound the happy child.'

Please to read also p. 91 and part of p. 62 ; note these words of the 91st page :—

' If men like Abraham now begin,  
I will My "sons" unbind,  
The walls that Satan made so strong  
Shall *with his horns*' (the 'ram's') 'come down.  
The "wall of Jericho"' (the 'Moon') 'must fall,  
The "ram's horns" must appear ;  
But let the sound be known to all—  
'Tis I have spoken here.  
I shall *throw down*, and *now build up*  
That they may stand *secure*,  
And build upon a firmer *hope*  
Than you have stood before.  
Because *My mind* I have *concealed*  
From *all* the sons of men ;  
But when the mysteries are *revealed*,  
*Then* will your *hopes* begin.'

Well Brethren, it is said that 'the woman's seed shall bruise the serpent's head,' *i.e.*, the seed of 'Abraham and Sarah' (as we have shown), 'for the woman is not without the man, nor the man without the woman *in the Lord*'; and are you not told to '*look* to Abraham and Sarah,' both, *see* Isa. li. 1-3—'Hearken to me, ye that *follow after* righteousness, ye that *seek* the Lord ; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you ; for I called *him alone*, and blessed him, and increased *him*. For the Lord shall *comfort Zion*, he will *comfort* all *her waste* places ; and he will make her wilderness like Eden, and her desert like the garden

of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody' ;—now this Scripture stands for this time, and all that you read in the Bible are only prophecies of 'the end,' whatever *form* or *shape* they may be *recorded in* ; and Joanna's Prophecies stand the same. See the Title-page of 'Strange Effects of Faith' ; it tells you that the Book contains 'remarkable prophecies of things to come,' and now we beg leave to refer you to p. 27 of Book the First, please to read this page through ; and see the same promise that is recorded in the Scriptures of 'Abraham,' is made to the woman ; but was this fulfilled to the woman Joanna Southcott, while she lived in visibility ? O no ; but it was to be fulfilled *unto the Spirit* in her, when the *Divine* 'woman' 'returned' to dwell in the (visible) man, of whom the Word speaks on p. 132 of this same Book. Here then, you see is the fulfilment of the promise in p. 27, viz., 'I will reward thy obedience ; and in blessing I will bless thee ; and as to "Abraham," I will *keep nothing from thee!*' this is promised to the 'man-woman' (being one) ; but this you could not understand, that the 'stars must set upon the wo-man's head,' and that *it is on her head* the 'crown of twelve stars' is placed ; and is not 'the man the head of the woman, and the head of the man, Christ' ? surely you must admit this, or deny the truth of the Scriptures, and of J. S's Writings also, and so 'crown her head with thorns,' as the Word by her said you would do by your unbelief, in the end, 'if they can,' is added. (You will find this in Joanna's Answer to Mr Sharp, about the prints that he sent her.) You must know that the woman prophesied

with her head *covered*, as a *type* of the *way* the 'woman' should come *in the man*, in 'the end,' which was hidden in mystery (covered) *in the Word* by Joanna. So it is said by her, 'It must be in the *woman's form*, that all must be done,' and also, 'I must come in Adam's form, For to create *all new*.' Now, how will you have 'the woman' *without* 'the man,' tell us; or will you indeed break the decree of God? Can you 'put asunder those whom He has joined together,' or will you frustrate the Grace of God, and bring His decrees and counsels to nought, that *your word* may stand? God forbid, my Brethren, that you should so 'fight against' Him, and lie against the truth! are you not told plainly in the 'Book of Joanna's Trial' (pp. 143-144), that 'All the Lord's wondrous working, is to convince man that he did not make the woman in vain'? *see* these words—'Now as the man was betrayed by the woman, and cast his blame on Me for *giving him* the woman; In justice to My own honour, and in justice to man, I must clear Myself to man, that I *did not* give him the woman *in vain*.'

To those who have no other conception of 'man' and 'woman' than male and female *in nature* or outwardly, the subject of the 'man-woman' appears doubly mysterious, and it is difficult to convey to them the spirituality, unless they can dismiss from their minds all ideas of *sex* as respects God and His operations; though at the same time the 'sexes' are so formed in His universal Providence, and their relations to each other, to set forth minutely and intelligibly the exact process of the Divine Revelation, as detailed and expanded upon in various other works, by Zion. But in the case of Joanna's believers, there was an additional stumbling-block in the way, as they had a visible female ('woman') to look to, and of course (being naturals) took all the references to 'the woman' as meaning herself in person (which, also *naturally*, Joanna did too); and into this *material* error John Ward fell at first, when called to the Divine Work, to show the 'vanity of human' thoughts on the Word and ways of God; and this mistake caused his fall and sufferings, for, after the Heavenly 'Virgin'-life was bestowed for his companion and 'help-

And now the writer does declare, and *proclaim* to all men, that the 'woman' was made for man's good, to *complete* his happiness and to be his 'helpmate'; for 'she' hath claimed the promise for man, and now this blessing is *come to* man. So he hath 'set to his seal *that God is true,*' that He is a *faithful* God, seeing that He hath fulfilled His promise unto 'man,' and answered *the* 'Woman's' petition, that was made *through* Joanna Southcott. Thus he 'beareth witness for God,' yea, and will bear witness. *Hear* ye now the recorded Word in Isa. lv. 3, 4—'*Incline* your ear, and come unto me; *hear,* and your soul shall *live*; and I will make an everlasting covenant with you, the *sure* mercies of David. Behold, I have given him *a witness* to the people, a leader and commander to the people';—now this 'David' (the 'Beloved') is the 'Son of God' *in man*; O flee in haste to *his* standard! and *wait* together in *one* spirit, and *shortly* (see Rev. i. 1) God will rain down righteousness upon you. How will you encounter self-reflection if you hesitate till it is too late, and say, 'The summer is over, the harvest is *ended,* and we *are not* saved!' Deut. vi. 13—'Thou shalt fear the Lord Thy God, and serve Him, and shalt *swear by* His Name';—now the 'Name' of the Lord

mate,' he looked outwardly *again*, and lost Her, and 'death and hell' ensued; till by the *return* of the Promise, the 'resurrection' to a *new* life took place, and they two (Divine and human) are united in love for evermore, which makes the 'Eternal man—Zion.' Now, why should not men comprehend this Spiritual Marriage, if they will consider the figures and representations of our own nature (and 'seeing either sex *alone*, is *half* itself'), and will acknowledge that God (*the Author* of all) could employ figurative and metaphorical language (*as well* as they themselves do for purposes of illustration, externally) to exemplify His own great ends and *Love* design?—C. B. H. February 25, Year 73.

is His strength, *see* Ps. liv. 1—'Save me, O God, by Thy Name, and judge me by Thy strength';—*i.e.*, establish Thy Strength in me, and govern me thereby, give me Thy wisdom, *Thy* light, and Thy truth plant within me, even the 'Tree of Life'—thy 'Name'—thy *Nature*, that the evil nature may be broken to pieces, and that Thy Divine 'Image,' according to Thy promise, may be created in me, that I may be in Thy '*perfect* likeness'! Now this is the 'prayer of David,' the 'Son' that was *born of the WORD* by Joanna Southcott, in the year 1814; this is his 'oath' which he now *swears*, even by the name 'Lord,' because the '*Name of the Lord*' is in him; *see* Ps. lxiii. 11—'But the king shall rejoice in God, every one that *sweareth by Him* shall glory; but the mouth of them that *speak lies* shall be stopped.' Read Isa. xix. 18-20—'In that day shall five cities' (*see* 'Lot and the Five Cities of the Plain,' Vol. X. p. 228) 'in the land of Egypt, speak *the lip* (Heb.) of Canaan, and *swear* to the Lord of hosts; one shall be called the city of destruction' (or '*of the Sun*'). '*In that day* shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a *witness* unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a Great One, and he shall deliver them';—the whole of this chapter stands for the 'latter day,' and is a *prophecy* of the total destruction of the spirit of bondage by the Light and power of the everlasting 'Gospel' of the Kingdom, which shall deliver man from that anguish of mind, that tribula-

tion of *spirit*, unto which all that were *truly seeking* after God were subject, on account of their ignorance of the meaning of many parts of Scripture, which when *they read* (but understand not) they imagine that the Lord levels his threatenings *against them*; and the 'Powers of darkness'—which are the 'oppressors' here mentioned—oppress them with temptations, that cause them to despair of the *mercy* of God; and if they at any time, receive any comfort or *hope of salvation* from *some parts* of the Lord's Word, yet *another part* of the Word *seems* to cast all their *hopes* down to the ground, and they 'stagger to and fro like a drunkard, and are at their wit's end,' (Heb.)—'all their wisdom is swallowed up' (Ps. cvii. 27). They go from place to place in *search of the truth*, whereon they may rest their 'weary' and heavy-laden hearts, but without success. [See Zion's account of his own life in the world, in his work published Year 6, 'The Judgment Seat of Christ,' previous volume]. But now, even *now* at this very time, is 'Jesus' come *in Spirit*, to redeem from bondage and death, and *He saith*, 'Come *unto* Me, ye that labour and are heavy laden, and I will give you *rest*; take My yoke upon you, *learn of Me*, for I am meek and lowly *in heart*; and ye shall find rest unto *your souls*. My yoke is *easy*, and my burden is *light*' (Matt. xi. 28-30).<sup>1</sup>

<sup>1</sup> The talk of the professing world in the cant 'religious' way, of 'Jesus giving them *rest*,' is palpable hypocrisy, when the subject is considered in the light of Revelation; for never could it be said in truth 'that the 'yoke was easy, and the burden light,' by any who attempted to follow and obey the *literal* injunctions of the Word; and it is certain had *such* a 'teacher' come *now* (even though he worked *outward* phenomena for their *wonder*), that he would be scouted from society as a 'pestilent fellow,' and his words not heard;

You have laid heavy *burdens upon* yourselves through *ignorance*, and your teachers are 'dumb dogs that cannot bark'—*i.e.*, give the true *knowledge* of God's Word to you (Isa. lvi. 10; and see Vol. I. pp. 61-64). 'They ran, but I *sent them not*, saith the Lord, therefore can they *not profit* you at all' (Jer. xxiii. 21 and 32); *see* Exod. iii. 7-9—'I have seen, saith the Lord, the affliction of my people that are in Egypt' (bondage), 'and have heard their cry by reason of their taskmasters' (the oppressive doctrines and ordinances of men); 'and I am *come down to deliver* them; their cry is *come unto me*'; and I am the 'Saviour and the Great One'—the 'Deliverer' now in Zion, that will open *the mysteries* of My Word unto you, and 'make the crooked straight, and darkness light before you, and all the *rough places* plain,' and 'never forsake you.' *My light* through Zion, shall destroy *your* darkness, and you shall see all *My Bible* perfectly harmonised; as it is written (Zech. iv. 7), 'Who art thou, O great mountain? *before* Zerubbabel thou art a plain' ('Zerubbabel' means, 'a disperser of confusion,' or 'repugnant to confusion,' a '*stranger at Babel*'); 'and he shall bring forth the Headstone with shoutings, Grace, grace unto it.' Verse 8—'Moreover, the Word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that witness as example, the treatment and reception (by the 'spirit of this world') of all the 'latter-day' prophets, down to Joanna Southcott, and since, of the very 'Messiah'—the '*Spirit of Truth*'! And it is still more evident that none have had the Truth, when the world is full of disputatious contentions on the Word, by pretended 'Divines' and imaginary 'learning,' which so far from giving rest, have increased disquietude and unrest in the minds of men, and utterly *failed* to '*harmonise*' in *any* important or *vital* points, the enigmatical sayings of Scripture.—February 27, Year 73.

the Lord of hosts hath sent me unto you.' Verse 10— 'For who hath despised the day of small things? for they shall rejoice' (the true translation is, 'since the seven eyes of the Lord shall rejoice'), 'and shall see the plummet' (Heb. 'stone of tin') 'in the hand of Zerubabel, with those seven' (*see* above); '*they* the eyes of the Lord' (*i.e.*, the 'Seven Spirits of God' that are in the man, *see* Isa. xi. 2) 'which run to and fro through the *whole earth*.' This shows clearly that this great Spirit of Power was to rest upon man in the 'latter day,' even the one 'Zerubbabel'; and in this way mankind will now come to the knowledge of God; and they of the land of Egypt (or 'Beth-shemesh,' which means the 'house of *service*') shall speak the language (or 'lip') of Canaan, and what is that? 'Canaan' signifies 'a merchant'—one that deals in either evil or good, and it stands for one that had in his hands *once* the 'balances of deceit,' *see* Hosea xii.—'Ephraim feedeth *on wind*, and followeth after the east wind; he daily increaseth lies and desolation; and they do make a Covenant with the Assyrians, and *oil*' (*see* Vol. V. p. 10; and Vol. VIII. pp. 253 on) 'is carried *into Egypt*.' Verse 7—'He is a merchant, the balances of deceit in his hand; he loveth *to oppress*';—this was the case with him who is now by the blessing of the Lord, brought forth as this character 'Ephraim' (means 'fruitful' or 'increasing'). Now, all men have in their hands the 'bag of deceitful weights'—the 'false balance'; but those who stand up as 'preachers' and 'teachers' of the people, and attempt in their own wisdom to 'expound' or 'explain' the *Word of God*, are the *greatest instruments of mischief* in the whole world,

even *all* those (however 'well-meaning' and with 'good intentions') who take upon them *this office*, without an *immediate revelation from* the Lord! See what they have done in filling the whole world with confusion; and sectarianism is increasing consequently, every day, because none *know* the *truth of* the Scriptures, all 'deal in lies,' they *weigh* God's Word *in* or *with* the 'balances of deceit';—'A false balance is an abomination to the Lord; but a just weight' (Heb. a '*perfect stone*') 'is his delight' (Prov. xi. 1).

*No man can* know the *meaning* of Scripture but *by the Spirit of God*; man's own ('natural') wisdom, however 'learned' he may be, is nothing but a 'bag of deceitful weights,' and the more he is 'puffed-up' with human 'learning'—*applied to* the Word of God, the worse for himself and also for those that hear him, for his *supposed* 'wisdom' prevents him accepting, and makes him *deny Revelation*, and he fancies he has knowledge *in himself*, 'therefore they say unto God, Depart from us; for we desire not the knowledge *of thy ways*' (Job xxi. 14).

Read Nahum iii. 4, of the wickedness of this 'city of bloods,' 'because of the multitude of the whoredoms of the *well-favoured* harlot, the mistress of witchcrafts, that *selleth* nations' (the 'souls of men,' *see* Rev. xviii. 13) 'through her whoredoms, and families through her witchcrafts.' Verse 5—'Behold I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy *face*, and I will show the nations thy *nakedness*, and the kingdoms thy shame';—now, the whole world is this 'city' full 'of bloods,' of lies and robbery—'the whole

world *lieth* in wickedness' (1 John v. 19); *i.e.*, all the 'religion' of it in every 'sect' and party, 'all are concluded in unbelief' (Rom. xi. 32), and are condemned by the Supreme Judge, who has now '*lifted up* One Standard' for all to come to; and therefore 'perfection' must come, and 'that which is *in part* shall be done away' (1 Cor. xiii. 9, 10); and there will presently be an end to the 'merchants,' and to their '*abominable traffic*,' as it is written (Zeph. i. 11, 12), 'Howl, ye inhabitants of Maktesh' ('Pretence'), 'for all the merchant people are cut down; all they that *bear silver* are cut off. And it shall come to pass *at that time*, I will search Jerusalem with candles, and punish the men that are *thickened on their lees*; that say in their heart, The Lord will not *do* good, neither will he do evil.' Verse 13—'Therefore their *goods*' (their vain 'religion') 'shall become a booty, and their houses' (their hearts) 'a desolation; they shall also build houses, but *not inhabit*; and they shall plant vineyards, but not drink *the wine* thereof.' Verse 14—'The great day of the Lord is near, and hasteth greatly, the *voice of the day of the Lord*; the *mighty* man shall cry there bitterly.' Read this chapter out.

But the writer of this, has 'no stone to *cast*' at anyone; for he confesses that *he was* an 'evil dealer,' the chief of *these* 'merchants,' only the Lord hath *revealed* to him the 'iniquity' in which he stood, *by His* Almighty thundering VOICE! as it is written, 'The voice of the Lord shaketh terribly the earth when He ariseth' (in the heart) to 'march through the land *in indignation*' (Isa. ii. 19; Habak. iii. 12), which the Lord *has done* in him, fulfilling the Scripture which saith (Zeph. iii. 8, 9),

'Therefore wait ye upon me, saith the Lord, *until the day* that I *rise up* to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them *mine indignation*, all my fierce anger; for all the earth' (*i.e.*, all that is earthly in My creature) 'shall be devoured with the fire of *My jealousy*'—*i.e.*, of or against My *rival* foe, the 'Power of darkness' in him. Now Brethren, the Lord caused all the evil 'nations'—the 'powers of darkness'—to 'assemble' together *in one man*, as it is written (Rev. xvi. 16), 'And he gathered them together into a place called in the Hebrew tongue "Armageddon"'—that means, the 'Hill of the Gospel'—the 'Hill of Zion,' or 'the hill of apples' or fruits, and here the Lord took vengeance on them; and now a 'pure language' (*i.e.*, pure truth) is established in 'Canaan,' and all *the wise* will now 'depart from Egypt' and *learn the language of* 'Canaan,' for the 'even balance' is now set in him, by which 'all are weighed and *found* wanting.' This is the 'writing on the wall,' and 'Daniel' (the Spirit of 'Judgment') has read it; 'the kingdom is divided, and given to the Medes' ('Abundance') 'and Persians' ('That divides,' or 'horsemen'), 'whose laws *alter*

The would-be 'harmonisers' of Scripture, in their 'self-might,' have been so utterly and completely '*deceived*,' in taking the words of the Great Inspirer in a *natural* sense [and it was necessary that human intellect on Sacred things should be thus dealt with, to *prove* to man *where* 'Wisdom' alone is], that they have '*rioted in* their self-deceivings,' and with their 'false' *mental* 'balance,' have applied the very words *relating thereto*, in the Proverbs, to the mere purpose of outward *trade* and *barter* in the world; and thus the self-righteous are taken in their own trap, for *such notions* are the 'deceitful weights,' by which they strive to *adjust* the Scriptures of truth to the mere reason of man. Then they cannot complain if this 'multitude of whoredoms' (so rife in the 'religious' world to-day) are now exposed in their 'nakedness,'—though they have been so 'well-favoured' in the view of men—when *one alone*

*not.* The 'merchantman has found the goodly pearl hid in the field, and has sold *all* that *he had*, and bought *that* field, for the pearl was of great price, it is even the Kingdom of Heaven' (Matt. xiii. 44-46). This is the 'Land of Canaan'—'the *Promised Land*'—'flowing with milk and honey':—

'The promised land is in your view,  
But Jordan's stream you must *go through*.  
If you reject this Heavenly Call,  
Then *in the wilderness* you'll fall,  
Darkness and death your lot will be;  
You're warnèd now away to flee.'—J. S.

See Jer. xiii. 16, 17—'Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye *look for light*, he turn it into the shadow of death, and *make it* gross darkness. But if ye *will not* hear it, my soul' (My Spirit, God in the creature) 'shall weep in secret places for *your pride*; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.' And Hosea iv.

is the *sufferer* for these practices, though all are in the same condemnation; and the 'skirts' spread over all nations, through ignorance, were '*discovered* in his face,' that he might see and know the evil of this 'merchandise' and trafficking with the *Word of the Lord*. Therefore, to *end* this *unbelief of* Inspiration, all are 'concluded in it'—of the old world; and to enter the 'world to come'—of New light and knowledge, they must *begin* to live 'anew in the spirit,' casting off 'their lees' of opinions—on which some have grown so '*thick*' in imagining all was *finished* and they were *settled*, and no '*Revelation*' would be further given; but this '*wine*' (that they thought to make to themselves) they cannot drink. It is to the 'Hill of fruits' all must come to be *refreshed* with a new understanding, where the 'great assembly' is (of every truth in the Bible): and if they will *trouble* '*to learn* the language,' may joyfully dwell for ever in the 'land of promise'—the 'Sacred Oath' of the ever-blessed God, who *giveth Life* to the humble.—C. B. H. March 1, Year 73.

11—' *Whoredom* and *wine* take away the heart'—from God, from the Spirit of Truth, and it 'goes a whoring' (see verse 12) 'after its own vain imaginations and lying inventions.' But if ye will not lay it to heart—to '*give* glory to the Lord,' you will surely 'stumble' in your lascivious doings, and he that is now called 'out of Babylon to go before you as the he-goat' *before* the 'flocks' (Jer. l. 8), doth weep for your 'proud hearts.' NB., It was a custom in the Eastern countries, to keep a strong, sturdy goat to go before the flocks of sheep, one that was inured to the hardships *of the way*, and the sheep seeing him out before them, braving the dangers and enduring the toil, not tiring, were animated to follow on, and so attained their journey's end when they could lie down *to rest*. But alas, as saith the Word (Ps. lxix. 10), 'When I wept and chastened my soul with fasting, *that* was to my *reproach*.' (Who cares for *his tears*?) Jer. vi. 26-28—'O daughter of my people, gird with sackcloth, and wallow thyself in ashes; make thee mourning, as for an only son, most bitter lamentation; for the *spoiler* shall suddenly come upon us. I have set thee a tower and a fortress among my people, that thou mayest *know* and *try their way*. They are all grievous revolvers, walking with slanders; *brass* and *iron*; *all corrupters*.' Jer. li. 6-12—'Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this the time of the Lord's vengeance; he will render unto her a recompence.' Verse 10—'The Lord hath brought forth our righteousness; come, and let us declare in Zion the work of

the Lord our God. Make *pure* the arrows; gather the shields; the Lord hath *raised up* the *spirit* of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the *vengeance* of the Lord, the *vengeance of his temple*';—yes, and 'The righteous' (those made *right* in knowledge) 'shall rejoice when he *seeth* the vengeance'; and 'shall wash his feet in the *blood of the wicked*' (the old life of falsehood)—Ps. lviii. 10. Verse 11—'So that a man shall say, Verily there is a reward' (Heb., 'fruit of the') 'for the righteous; verily He is a God that judgeth in the earth';—*i.e.*, the God of judgment is now in man (the earth), giving forth the right and true knowledge or judgment.

And now we conclude this book with a passage of Joanna's Writings out of 'Strange Effects of Faith,' p. 124, which saith, 'But now come to the Gentiles; Awake My shepherd whom I have anointed as a watchman over you and all nations, to be a judge between Me and My vineyard; and I will anoint him with the "oil of gladness," and He shall come into *My presence* with thanksgiving. Give ear O Heavens! and be astonished O earth! The Lord hath a controversy with His people, I have nourished and brought children' (The people believing in the Visitation to Joanna, in particular), 'and they have rebelled against Me. Ye have drawn your swords in vain, ye have fixed your bows for nought; and by reason of your sins doth your land mourn. Now this commandment is for you,—I have *chosen* Me a shepherd in whom *I find* no fault; if you *choose* him I will choose you; if you obey his counsels I will heal your back-

slidings and love you freely; but if ye reject him I will reject you. For if you refuse him, you *refuse Me*, for he hath not testified *of himself*, but I *have testified of him*; My laws shall be written on his heart, and My Spirit shall be in his inward parts; in seeing, he shall see, and in hearing he shall understand. He shall judge *between Me and thee*—between Me and My vineyard; true and just shall be his judgment, and *by him* thou must *stand or fall*. For My Spirit shall be upon him, because he hath acted more wise than others' [By giving up<sup>1</sup> his *own* 'wisdom']; 'so will I *give him more* wisdom than others; for he that humbleth himself shall be exalted, but he that exalteth *himself* shall be abased. Ye that *seek for* Wisdom shall find her as silver; and ye that *dig deep* shall find her as true gold, and be made heirs of God, and joint heirs with Christ.'

Now then, it is for all to *judge* whether or no this *is fulfilled*.

'Let May but be over, and June' ('John') 'but appear,  
Then weigh well the Writings, and *with all compare*.'

'Weigh' this 'Communication' given to Joanna, April 19, 1805; which stands for this time—'the end':—

'So the year that is past let all keep in view,  
They'll find *in the end*, for all parties 'tis true.  
My anger and fury they'll find sorely burn,  
If they now mock My Bible that the end *is now come*.  
And now I will warn them My Bible to see,

By the *Law* and the *Gospel*, I've now ordered thee [That is, the  
'Fall,' and the 'Resurrection,' or Redemption.]  
To lay all before them, and make it all clear,  
The sense and the meaning I now have *told here*.  
So now I do tell them, *rely on My Word*,  
I've called *all together* as before I have said,  
All things to remembrance I'd bring *in the end*.  
And so now My Bible discern how 'tis penned,  
For now I do tell thee *the whole* I'll make clear,  
*The truth of My Bible* My foes may all fear ;  
But joy *to believers* I tell them shall come,  
For now I'll fulfil all was spoken by man [Through the Prophets  
of old.]

**So weigh all the Prophets, the "Apostles" now see;  
And then weigh the words that were spoken by Me, [through  
'Joanna.']**

For I told you the *Spirit of Truth* should come,  
And then all the *Truth* should be known unto man.  
So now when I'm mocked *when the whole* is made clear,  
I say from My *Prophets*, you all may now *fear* ;  
And so from My Gospel I tell you *the end*,  
I'll break like *the clay* all those that won't *bend*.  
But those that believe, and rely on My Word,  
They'll find in the end, I'm a merciful Lord,  
And strong to *deliver* they'll find me appear.  
I died *once* for all, and the time's drawing near  
The *truth* of My Gospel to forth brightly shine,  
My love to the world I'll show to mankind  
That now are relying, and trust to My Word ;  
They'll find me a Saviour !—*A Saviour 'tis said*,  
That died to *deliver* the world from all sin !  
And so I am coming, I say to *redeem*,  
So *fear not the Spirit*, I say 'tis MY WORD,  
I've brought forth My Bible to *show* on record  
*How* all things are spoken ; I *first speak* to thee,  
So if they blame *the SPIRIT*, all must blame ME.'

And now this is our '*Oath*' that the writer hereof does '*swear*,' viz., that the '*Lord is risen!*'—'The Lord is here!' And *now* are these words *fulfilled*

(Matt. xxviii. 18), 'And Jesus came and spake unto them, saying, All power is *given* unto me in heaven and in earth.'

FINIS.

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This MS. copy completed March 5, Year 73, by C. B. H., in the joyful knowledge of its high destiny, when the words of this New character—'God and Man'—shall sink into the hearts of the beings of earth, *transporting* them from the Kingdom of darkness, into the Life of God's dear 'Son.'

Perhaps it is well to observe here, that in transcribing the Author's MSS., most of the 'inverted commas' (apart from direct quotation) have been *added*, both in this Book and throughout the 'Works,' in order to point—to the readers of this day—how entirely *Scriptural* the whole subject is, however varied in treatment.

As knowledge progresses, these may be discarded in future Reprints; but in *studying* the all-embracing SCIENCE of DIVINITY, equal pains (at least) must be taken, and the same care and patience exercised, as is devoted by men to acquire—even in a rudimentary form only—the natural or outward 'sciences' of this terrestrial sphere.

## ZION'S FIRST LETTER.

*To the Believers in the Divine Mission of Joanna, written in Newington Workhouse, November 26, Year the 3rd, 1828. This is alluded to in the front of this volume, p. 1, and was included ('Letter II.') in the publication of the 'Book of Letters, Epistles,' etc. (with Preface), in the 6th Year,—hereinafter copied, see p. 192 on, which were indited to the various inquirers (resulting from the issue of the two preceding works herein), from June to December of the 4th Year, amounting in number to twenty, and eventuating in his visit to Nottingham towards the close of the year (November), and the formation of the first body of Believers there. The following was addressed to the London 'Southcottonians,' just before (4 days) his 'escape,' and public announcement. See 'Memoir' (printed).*

DEAR BROTHERS,—I have the happiness to inform you, that for several months past I have been visited by our dear, honoured and blessed 'Mother' Joanna—the 'Handmaid of the Lord' (Ps. cxvi. 16 ; Luke i. 38), who has opened unto me many mysteries in the Scriptures and her writings, and is making the truth clear before me as the noon-day sun, whereby I not only believe her to be the 'Helpmate for man,' to *complete* his happiness, but I *know* her to be the *only one appointed* of God for this very glorious purpose.

I do hereby solemnly testify and declare, that our 'Mother' *has risen again* according to the truth of her own writings; and is *now on the earth!* She is with me

every day, and I know her 'dwelling-place.' I confess that when first visited I did not *know* her, I never saw her in the earthly body; and I was as dead to the *knowledge of God*, as Lazarus when in the grave.

The first appearance was arrayed in terrific Majesty, *the voice* was so full of power that I expected certain destruction; all nature seemed convulsed and trembling to the very centre, as if all would be shaken to atoms; 'heavens and earth,' sea and land shook *at the Voice!* I was then led into a fiery region of vast extent [*see his Epistle of February, Year 8, Vol. I. pp. 232-235, for the details of this experience*], and O! to attempt a description of my sufferings I cannot; but glory be to God, whose working is not to destroy man, but the evil *power* that influences him, I was brought out by degrees, and I began to perceive by little and little, that unbounded mercy and goodness was at the bottom or end of this 'fiery trial,' though 'my lips quivered and my belly trembled; rottenness entered into my bones' (Habak. iii. 16). Our dear 'Mother' at last began to make herself known to me; and O when I knew that *it was* the blessed 'Joanna' (viz., The 'Gift and Grace of God,') you may perhaps conceive what were my feelings, better than I can express them in writing; my heart was ready to burst 'with joy unspeakable and full of glory.' O how did I praise God for His unspeakable *Gift* of the 'Woman,' who now appears to me as the 'loving hind and the pleasant roe'; whose 'breast *satisfies* me *at all* times,' and I 'am *always* ravished with her love'! (Prov. v. 19). She is continually opening my understanding to understand the Scriptures, and the writings given by

her, which will all be clearly opened and every mystery explained to the 'sealed'; and blessed be the Lord, the day now begins to dawn, that 'the righteous' will enjoy the good that God promised to man on the earth. Our dear 'Mother' *directs* me to write to you thus:—"My dear people,—You who have stood faithful to the best of your knowledge since my departure, I your dear Mother, have returned to you *again*, and although I am invisible to you as yet, believe it is I, even my Spirit. It is said in my writings thus, "Let no one be alarmed if thou shouldst appear dead for a while, for I shall *raise thee up again*." My dear people, how did you expect me *to return*? did you think that *the body* you buried in the earth would rise again! O simple men who have *believed* thus; however, "the times of ignorance God winketh at, but now commandeth all men everywhere to repent"; and these words stand for the present time, and *now it is* that Satan's power will fall from you all by the woman's hand, *if you* perfectly *obey* this Heavenly calling. Read the "Caution to the Sealed." I your dear Mother, say unto you my children, Reject not this man! You know it is said in my writings (in a letter I wrote to Sharp in answer about the Prints) that *in the end* they would plant the crown of thorns upon my head, if they could. Now if you reject *the message* this man *brings* you, you reject me, for he shall declare unto you only what I have testified; and if you refuse or reject him you will fulfil the above words, for he is *my friend*; and if the woman brought the man to disobedience at the first, she has brought him to true obedience at the last; therefore

receive him, for he has made these words his prayer, "Lord, thou madest the woman for our helpmate, now direct us by her hand, that thy kingdom may come, and thy will be done on earth as the Angels do it in heaven; for Thy kingdom is an everlasting kingdom, and thy dominion an everlasting dominion!"

'Now this man *has found* that "man is *not good* alone"; then let all proceed as he has, and they will soon enjoy the "Vision of Peace"; for he has *endured* "nakedness," and *has* "taken joyfully the spoiling of *his goods*," and "has seen them taken away before his eyes and has not asked them again," nor coveted them. He has for truth's sake, and love of my cause and me, suffered the "loss of all things," counting them nothing that he might "win Christ"; and his labour of love shall not be in vain. If you now follow him and stand with him, enduring unto the end, you will with him have an abundant entrance into the Heavenly kingdom. This—my Friend, shall declare unto you the will of God; stumble not at his word, but obey, for he shall show everything clear from the Word; and you know that My Visitation at first was to bring men to their Bibles, *i.e.*, to see them clear, and obey the Commandments of God recorded therein; for though they were given so long ago, yet they were never put *in force*, nor *kept* by man, for Satan stood in the way to let and hinder. But now is the day of the Lord's power, when Satan's power shall be cut off from all that long, and earnestly desire *to be* freed from him, that they may bring a pure heart before God; and in the hearts of all that are willing and obedient will flow rivers of peace and joy. And now you will be put to the *trial* of your

faith and love, and it will be proved who are the Lord's people and who are not ; for out of Zion—" the perfection of beauty"—God will now shine into every obedient heart, to give unto you the light of the knowledge of His Word ; and you must now gather together unto the Standard of Truth ! *So now your parish meetings call and quit yourselves like men.'*

Now my dear friends, I brought unto you on Sunday evening the Message, as I was commanded in a dream, but for your perfect satisfaction, I will here give you the particulars in writing :—I was well assured from our dear Mother, that the time was now come for the Lord to begin his strange work, and that the glorious Redemption must now go on to be completed ; yet, up to the 14th instant I was not directed how or in which way to *give the Warning*. This may appear strange to you, but the Lord giveth not account of any of *His matters* to man. I was left to pray and beseech day and night with tears, yea, with 'bitter tears' did I make my supplication, knowing that I *must* give the Warning, yet I knew not how, or what to say ; the Spirit within seemed to threaten greatly if I refused to make it known, as I knew from infallible testimonies the Cause to be of God, having proofs *within myself* which exceeded all *written* testimony upon paper, and knowing that it was drawing towards the end of the 3rd Year in the New Date, my distress of mind grew great indeed, for I only wished to do the will of the Lord, and besought Him that I might be taken out of this world rather than let me go without His directions ; but I did believe God to be faithful, and though it seemed to have come to the last distressing hour with me, yet I felt sure

I *should be* directed. O friends, it may be said 'the wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is everyone that is born of the Spirit.' Ah! I now know what the dear and blessed Joanna suffered in the work of the Lord. On the night of the 14th I retired to rest 'looking up to the Lord, my eyes failing while I waited on my God' (Isa. xxxviii. 14; Ps. lxix. 3). About midnight I was led by an invisible hand to the house of Mr Gompertz, Granby Gardens, Marsh Gate, Lambeth; I was admitted into the house, but they would not allow me to come into the Meeting-place to deliver my message; and as I stood there, a Voice said to me—which I knew to be the Lord's,—'You must warn the people.' I said, O my Lord, what shall I say? I was answered, 'Tell them that SHILOH the SPIRIT of TRUTH, that was to guide the people into all truth, IS COME!' I awoke, and praised God for thus directing me. [And from this mighty declaration, empowered by DIVINITY ITSELF, which no man could deliver in his own might, springs the *beginning* of the *New Centuries* of spiritual light and knowledge, that are *ever* to hold sway over the minds of the new race, begotten by the Word of Truth. Here is the origin of Shiloh (a *name* unknown in the world before) and the Shilohites, the *Seed* of Deity that shall people the whole earth with Its righteous progeny! It will be observed in this *first* letter, that Zion has to allow the *personal* notions of 'Joanna' and the 'Mother,' etc., to the *followers of J. Southcott's Mission, for the time*, to gain their attention to the *spiritual* development that follows in his first published works (*previous* pages) and subsequent MSS.; and simi-

larly—for the required period—the *literal* 'Christians' are so addressed by him with respect to their belief in an outward and visible 'Jesus Christ' appearing 1900 years ago.—C. B. H.]

I must now inform you how I came into this place (the Workhouse). O, alas, alas! how deaf was I to the Call of God, dead completely, dead to *the knowledge of God*; but when I began to awake, and to see that it was the hand of God upon me for some great and important *end*; and so strangely was the Visitation upon me, that I found it impossible to pursue worldly business, and as my mind grew more and more enlightened—to my utter astonishment, for I *judged myself* one of the darkest of beings, and *farthest from God* of all men—I got strength at last to *give up* the entanglements of this life, determining to *obey* Him who had *chosen* me to be a 'soldier,' and told my wife that *my temporal work was done*. She was before this my persecutor, together with all the family; O what did I suffer from her and her 'religious' friends; but I had grounds for what I had done and was doing, that no one knew of but myself. [See here the account of his life, given in the serial work of the 6th Year, The 'Judgment Seat of Christ,' previous volume, from p. 77 to 89].

My wife was alarmed with the thoughts of herself and family being starved, and gave me into the hands of the parish officers, who took me to Union Hall the beginning of May last, and begged of the magistrate to send me to Brixton Mill; but this he refused to do, first, because of the good character my wife gave me, and secondly, he said I must be mad to believe in Joanna's prophecies, and ordered them to take me to Bethlehem Hospital, but they

brought me here and ordered me to work, which I refused to do notwithstanding. I was repeatedly threatened with punishment, and they made me a close prisoner, only by chance I slipped out on a Sunday ; my wife and children, and all earthly friends have forsaken me ; no one comes to see me, or to assist me in the least, but this I rejoice in, and am helped to bear with fortitude, looking to the promise of God which cannot fail, and caring only for His blessed Work, to see it now rise after so long being trodden under foot ; to see the blessed promise fulfilled of 'Zion,' though 'despised and hated' so that 'no man passeth through,' yet to be 'made an eternal excellency, a joy of many generations' (Isa. lxix. 14, 15); Satan's kingdom to fall and evil driven from the earth, and 'God be all in all.' O where are the people that will now clamour for Satan's destruction, with the same eagerness as they have against the Visitations of the Spirit of God ! O where are the volunteers to go forth in the glorious Cause ? Where are the Woman's friends ? Show yourselves ! Satan has gone *beyond his bounds*, of this I am a witness, so now he must fall. O how has he striven to destroy me, how has he afflicted me !

On Monday last the Overseers talked to me, and said such things as grieve me to think of, that if they can they mean to punish me. They told me that I should not go outside the gate, but be closely watched and compassed. I expect to go before the Committee on Thursday next, and it may be that they will take me to Union Hall on Friday morning. I think that the porter at the gate has received strict orders not to let me go out ; if so, I cannot see you on Sunday, as I

thought to do; but if any respectable person would get leave for me from one of the Overseers, perhaps they might let me out. I think it right to mention this, *how* I am *situated*. I must inform you that you are the first people on earth to whom I have mentioned the *appearance* of our 'Mother.' I never mentioned it *before*, either in speaking or writing.

I have numerous things to tell you, but I cannot with pen and ink, for I am but a bad *writer* at *best* [yet this impediment was completely overcome in his *progress*], and at every inconvenience in this horrid den; for while I am writing this, I am afraid someone may inform the officers and Master of the House. I could then write no more, and I have *much more* to do, for I must write to others; but I have not a penny to *buy paper*, and every motion of mine is closely watched.

From THE UNITED ZION,

THE LORD IS HERE!

What absorbing interest *will* attach to this *primary* signature and announcement, when from this obscure (in the sight of men) *beginning*, sprung the ever-excelling light and settled joy of the future generations on the earth! The spontaneous results may be *at once* traced as he *proceeds* to *write*, in the published works that followed in February and May of the Fourth Year (preceding pages), which, on being consulted, throw *light* on *all* that is mooted here. But what we have particularly to observe in this letter (standing *by itself*) is, the besetting difficulties, perplexities, and hindrances, with apparently insurmountable obstacles that made against the Lord's appearance *thus*, even to *writing* and its *materials*,—which was to become so Potent a means, and instrument to him. Yet *what could* frustrate the 'Divine *event*,' and *decree* of God?—C. B. H. March 27, Year 73.

1

Letters, Epistles, and Revelations  
OF  
JESUS CHRIST,  
Addressed to the Believers in the Glorious Reign of  
MESSIAH,  
COMMENCING IN THE FOURTH YEAR THEREOF.

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‘I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time *came* that the saints *possessed* the kingdom’ (Dan. vii. 21, 22).

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And lo! ‘*the time*’ is come!

HALLELUJAH!!

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Dated Year the Sixth, NB., of the *Millennium*, or 1831 Old Date.  
*Price Two Shillings.*

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Such was the excellent and veritably *appropriate* ‘Title-page’ under which this collection of the first letters was issued; startling, of course, to the old-letter ‘Christians,’ but amply justified in the Preface, prefixed at the time of publication (6th Year), and by the contents; and forms a design which may well be adopted in any future scheme of printing (though not *permitted* to be followed out *then*), to the completion, or finality of the 12th Year. A detailed ‘Index’ was also *appended*, as follows (*excepting* the letter of November 26, Year 3, of the preceding pages, 183-191):—

INDEX.

Year 4.

- I. June 17.—Shiloh's Answer to a letter of inquiry from John Brentnall, of Chesterfield, Derbyshire—New report and declaration—The Third and Fourth Years, etc.—The Two Great Lights.
- II. July 14.—Answer to John Brentnall's second letter, showing cause why the Believers are stumbled at the ways of God, and the necessity of patience—The 'Wondrous Judge,' etc.—Hastiness reproved—*P.S.* Directions for Meeting; all forms abolished—Spiritual guidance.
- III. July 28.—Answer to third letter, informing the Believers that they must be *volunteers* in serving the Cause—Power of Love in oneness of spirit.
- IV. July 29.—Answer to Thomas Pierce's (of Nottingham) letter of inquiry, containing important explanations of the Scriptures, and Joanna's (Divine) Writings—The naked Truth—Voice of the Lord—The New Date, Third and Fourth Years—Sun and Moon, etc.—Ps. viii., lxxii., lxxxix.; Deut. xxxiii. 12 and on.
- V. July 31.—Second letter to T. Pierce, with further explanations to his inquiries—An infinite work—No *mere* visitation—Joseph and Pharaoh—Colos. i. 24 and on.
- VI. August 3.—Third letter to T. Pierce, with explanations of 'Consecration' by the 'new and living way'; Jesus the door into the kingdom; the mysteries of the Book of Revelations; of the Sixth and Seventh 'Book of Wonders,' published by Joanna Southcott, and of the 'Sealed Writings' in the care of Mr Foley.
- VII. August 5.—Letter to John Finlayson, a believer in the Mission of Mr Brothers, the prophet—Fallacy of *literal* fulfilment (Zech. xii. 4)—The true *Brother*—'Simon Bar-Jonah'—Matt. xvi. 16.
- VIII. August 6.—Epistle to John Hague, of Chatham, Kent, a follower of John Wroe, the prophet; showing the true worshippers in the spirit; the 'circumcision'; 'in the beginning was *the* WORD'; the name of the Lord-Jesus-Christ; the 'blood of Jesus'; the two great commands, etc.—Isa.

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lvii. ; John iv. 23 ; Jer. xvi. 16-21 ; Ps. ii. 12, and xxii. 22, and lxxxix. 19 ; Joel ii. 32 ; James i. 25.

IX. August 13.—Shiloh's Epistle to Thos. Pierce, containing the meaning of Joanna's 'Son'—'David, the Beloved' ; the walls of Jericho ; the ram's horns ; Christ crucified between two thieves ; 'Judas' and the 'potter's field' ; the sufferings of the 'first-born' ; the battering-ram ; 'the sheep' ; the 'Book of Life'—man must die, and after that the Judgment ; the Trinity—the United Zion. NB., In connection with the following Scripture passages, 2 Sam. xxii. ; Fourth 'Book of Wonders,' p. 44 ; Numb. xxiv. 17 ; Isa. li. 17 ; 1 Cor. v. 5 ; Dan. xii. 1 ; Jer. xxiii. 5, 6, and xxxiii. 14-16 ; Zech. iii. 9, etc.—The abolishment of all *forms* in worship.

X. August 14.—Letter to J. Brentnall, explaining how 'all nations stand in one man' ; the 'seven devils' and 'Seven Spirits of God' ; the 'former' and 'latter house' ; the 'desire of all nations' ; the woman's seed and serpent's head ; the wise philosopher—With the following Scripture passages, Haggai ii. ; 2 Sam. xii., and xiii. 10 ; Josh. v.

XI. August 18.—Epistle to T. Pierce, explaining the twelve stars, the twelve baskets of fragments (John xviii. 14, and xi. 52) ; the Law and Gospel ; arrows in the hand of a mighty man (Ps. cxxvii. 4, 5), etc.—Jesus's miracles ; the types and shadows ; the 'elect' and 'fallen' angels ; the harlot Rahab and the spies ; the tree of life and beautiful 'street' (Dan. ix. 25 ; Isa. lxxxix. 14 ; Acts ix. 11) ; Shiloh caught up to Paradise ; the man is not without the woman, nor the woman without the man (1 Cor. xi. 11) ; 'Paul' in substance ; neither marrying nor giving in marriage (Matt. xix. 9, and xxii. 30) ; the resurrection ; the Ark of the testimony opened—'Clive and Parnell' ; Joanna's seal ; the I and the C ; seven evil nations ; sufferings of Shiloh or Joanna's son (Hosea iii. 4 ; Ezek. xxxiv. 22, and xxxvii. 24)—Carpenter, Bruce, Webster, Foley, and Foley's child ; the substance of all types—With the Scripture passages involved, including Matt. xi. 13 and on ; John i. 21 ; Isa. liii. 5-12 ; Ps. xlix. 13, and lxxxv. 8.

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- XII. August 24.—Answer to a man at Chesterfield, who complained (in a letter to J. Brentnall) of being greatly troubled with an evil spirit—With explanations of ‘sin condemned in the flesh’; Shiloh, the breastplate (Heb. iii. 1-15, and vi. 3-20); Deborah’s song, to demand the fulfilment of God’s promises; Satan darkens the mind of mankind (1 Cor. xii. 24)—The Trinity; the Light of the Word is Life; ‘old bottles to be made new’; the old garment to be rent in pieces; the new wine of the kingdom (Matt. xii. 16, 17); the lion prevails with God, for the Lamb to open the seals, and take away the sins of the world; the lost sheep found; the Woman coming out of the wilderness, and putting 10,000 to flight (Rev. xii. 6); man’s wisdom foiled; the serpent’s curse; the sufferings of Shiloh seals the people; the serpent lifted up in the wilderness; sailing in the ship with ‘Paul’; losing the seals—With attendant Scripture passages, including Deut. xviii. 15-20, and xxxiii. 20, 21; Isa. xxxiii. 15-17, and xxxv. 1; Ps. xxii., lxxvi. 16, and cxvi. 16; Heb. xi. 12.
- XIII. September 7.—Answer to J. Hague, containing explanations of the Scripture law; God and Man united (Ps. xlv. 2-8, and cii. 13); the Trinity; the Priest (Heb. i. 8, and xiii. 9); Temple inner court, tabernacle, show bread, table of shittim wood (Exod. xxv. 23, 24); Aquila—Priscilla—Paul (1 Cor. i. 30); the starting horse; bridle for the ass, and rod for the fool’s back (Prov. xxvi. 3); Samson slaying more at his death than during his life (2 Chron. xxxiii. 9; Exod. xxii. 6); Manasseh caught among the thorns, etc.—With many quotations of Joanna’s Writings and the Scriptures, including Heb. xiii. 10; Acts xviii. 3; Isa. xlv. 23, and xxxiii. 20; 1 Cor. v. 8.
- XIV. September 29.—Epistle to the Church already founded, in which the following subjects are explained (2 Thess. i. 2, 3):—Walking disorderly—Paul—Sylvanus—Timotheus—the Trinity; Thessalonica and its people—The ‘rest’ of God (Exod. xx. 8-10; Gen. vi. 3); taking vengeance in flaming fire; killing and making alive (Ps. xl. 2, 3); Jesus, the door; the porter (John x. 1-10, and xi. 9, 10); ‘Yea, and Amen’ (2 Cor. i. 19, 20); the sealed book opened; wood for the fire and the fire for the wood (Isa. xxx. 27-33); Joseph, Ephraim, and Manasseh (Josh. xvii. 17, 18); the ark of shittim

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wood ; Aaron's rod ; tables of the Covenant (1 Sam. vi. 14 ; Ps. cxxxii.) ; the cherubim, the mercy seat ; the pot of manna (Deut. xx. 19, 20 ; Micah v. 2) ; the tree of the field ; blood of Christ ; 'I bought your ransom on the wood' (1 Sam. xiv. 25 to end)—Key into Shiloh's Palace, to unlock the doors and view the beauties therein—God's honour, and honouring God—With many quotations of the Divine Writings of Joanna, and Scripture passages, Hab. iii. 13 ; Ps. lxviii. 21 ; Isa. lv. 12.

- XV. October 19.—Epistle to Samuel Bentley, of Brompton, Kent.—Explanations of a Communication by the Prophet John Wroe, to whose sect Mr B. belonged prior to receiving the Writings of Shiloh—The four rivers mentioned in Gen. ii. 10, first, 'Pison'—The religion of Babylon like Jonah's gourd (Jonah iv. 10 ; Isa. xl. 6)—Satan tried, cast, and condemned in Shiloh (1 Peter i. 9 to end)—Havilah—Bdellium and the Onyx Stone—The Trinity, Wisdom, Strength, and Beauty—Gihon (Isa. lxvi. 12 ; Gen. xlix. 22-26)—The Songs of Solomon—Achan, the Troubler of Israel (Isa. lxv. 1)—'Ethiopia' (Ps. lxxv. 31)—Hiddekel (Dan. x. 4-9)—Assyria (Isa. xix. 23, and xxx. 31)—Joseph in Egypt—Israel the Prevailer—Euphrates (Rev. xvi. 12 to end ; Gal. v. 22, 23 ; James iii. 17, 18)—Kings of the East, the frogs, beast, and false prophet—The Dragon and Fall of Babylon (Rev. xi. 15 to end)—The Head-stone brought forth—The spiritual children (Exod. ix. 16-27)—The new heavens—The Sixth and Seventh vials—The old heavens pass away (Jer. xvi. 2)—With many quotations of Joanna's Divine Writings, and of Scripture passages—to wit (*inter alia*) 'Birth of the Prince of Peace,' 'Second Book of Wonders,' pp. 4, 6, 14 ; 'Third Book of Wonders,' p. 50 ; Zeph. iii. 10 ; Amos ix. 7 ; Dan. x. 4 ; Ps. lx. 6, and lxviii. 31 ; Rev. xvi. 12 ; Ephes. v. 9 ; Isa. xxviii. 14, etc.
- XVI. October 24.—Answer to John Smith's (of Blyth) inquiries respecting the Marriage ; the child of Joanna's—'The Sixth and Seventh Book of Wonders.'
- XVII. October 26.—Answer to Joseph Woodiwiss's (of Barnsley) second letter, respecting the 'Judges' who sat upon the authenticity of Joanna's Divine Writings.

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- XVIII. December 4.—Epistle to the London Friends—Just weight —‘Balshazzar’ (Deut. xxxiii. 13 ; Ps. xi. 49)—The body and blood of the Lord (1 Cor. xi. 26 ; 1 Peter i. 18-23 ; Rom. vi. 9-11 ; Jer. xxxiv. 20 ; 1 Cor. v. 7)—With an account of the first annual anniversary held in the Branch Chapel, Nottingham, in commemoration of Shiloh leaving the Workhouse, on the 30th November, 3rd Year (1828).
- XIX. December 15.—Epistle to Charles Bradley, of Birmingham—Explanations of several parts of Scripture (1 John iii. 4 ; 2 Cor. v. 1-4 ; Ps. i. 5 ; Isa. xliii.-xlv)—Who are sinners in the sight of God—The fiery law—The perfect law of liberty—The Comforter come—The Word is God the Saviour (Deut. xxxiii. 2 ; Isa. xliii.)
- XX. December 26.—Epistle to Charles Bradley—Important Explanations of Joanna’s Works—The river Jordan (Ps. lxxxix. 14)—The tithe of mint, annis, cummin (Deut. iv. 6 ; Rom. i. 22 and on ; Gal. vi. 8)—End of Satan’s reign—The great transgression of the law (Jer. ii. 25 ; Ps. xxxi. 13)—Sufferings of Shiloh (Ps. l. 16-20)—The erroneous opinions of the believers in Joanna’s Prophecies—The mystery of Pomeroy and Joanna—Allegory of the Book of Job, and his three daughters—Pomeroy a type of Shiloh—The fulness of the Godhead bodily—The incorruptible seed—Tophet ordained of old for the king—Blessed are the dead that die in the Lord—The land of Uz—Satan presenting himself with the Sons of God—The millstone cast from the top of the tower (Judges ix. 50-54)—The sealed of the Lord—Shadrach, Meshech, and Abednego—Samson’s lock of hair—With Mal. ii. 4 and on, and iii. 1 and on ; Isa. xlvi. 13 ; Gen. ix. 6 ; Zech. viii. ; Haggai ii.

[NB., A detailed MS. Catalogue, after this plan, is prepared of Zion’s MSS. (as far as known) and Printed Works, from 4th to 12th Year.]

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## PREFACE

TO THE READER,—The Scripture saith, 'Great is the mystery of godliness; God was manifested in the flesh,' etc. (1 Tim. iii. 16), and true it is, that *It* hitherto hath been a great mystery, but when it is *made* 'manifest' it is no longer a 'mystery'; and the following pages, though written in a style of great simplicity and plainness, do show and *make manifest* this mystery, *the* 'time' being now come of which the Word saith, 'There is nothing covered, that shall not be *revealed*; and hid, that shall not be known' (Matt. x. 26), so that it was not always to *remain* a 'mystery' how God was manifested in the flesh; yet God put it out of the power of man to solve the mystery by his worldly learning, and reserved it solely to *Himself*, that thereby He may 'hide pride from man' (*see* Ps. xxxi. 20), and that 'no *flesh* should glory in His presence'; for except a man be *born into* the mystery he knows nothing of it, therefore the Word saith, 'Except a man be born again, ye cannot see the kingdom of God.'

So that *until* this New Birth took place, nothing has been seen but the kingdom of 'Babel,' viz., a *confusion* of different opinions upon the Scriptures, which has made the various sects and parties, in all ages of the world, as history tells us. In all times there were different 'sects,' of which some 'great' and 'learned' *man* was the founder, who gave *his opinion on* 'God,' 'Heaven,' 'Angels,' 'Hell,' etc., and *how* men were to be *saved*; and his opinions he strengthened with sophisticated arguments which (to many) appeared *reasonable* and good, and so they attached

themselves to this 'great' man and became his followers, and so a 'sect' was formed on a *mere opinion*, and they called themselves after the name of the founder. Among the nominal 'Jews,' as well as in other nations, there were different opinions broached and sects formed, to wit, the 'Pharisees,' the 'Libertines,' the 'Sadducees,' the 'Herodians,' and several others; and in the time of the recorders of the 'New Testament' (so-called), the same; and afterward the 'Roman Catholic,' and *then* the 'Protestant' *sect*, and from this numerous *sects* have *branched* out, and are now spread over all the earth; in which is fulfilled what is written in the Book of Daniel iv., beginning at verse 10—'I was seeing' (*i.e.*, given to see), 'and behold a tree in the midst of the earth, and the height thereof great. The tree grew, and was strong, and the height thereof reached *unto heaven*, and the *sight* thereof to the end of all the earth; the leaves thereof fair, and the fruit thereof *much*, and in it was *meat for all*; the *beasts* of the *field* had shadow under it, and the fowls of the heaven *dwelt in* the boughs thereof, and *all flesh* was *fed of it*.' Thus has this evil tree, whose *root* was mere opinion, spread its branches over all the earth; and it was *the wisdom* of God that so it should be. Sectarianism must have an universal spread, all must be permitted to bring forth their opinions upon the Scriptures, forming divers 'kingdoms' or *sects* thereby, till all the branches were shot out and the tree came to its full growth—or *the folly of man* be fully *manifested*; and to this it has *now come* in *this* 'latter time,' which is the period for cutting it down that it should no longer 'cumber the ground.' Now therefore, 'the axe is laid

to *the root* of the tree,' which axe is *the Word* (God) manifest in the flesh, fulfilling the rest of the prophecy from verse 13 following, 'I saw in the *visions* of my head upon my bed, and behold, a watcher and an holy one came down from heaven' (*i.e.*, the Holy Ghost is given, the 'Holy One'—God comes to dwell with and in man *by His Spirit*, making Himself manifest in a human being upon the earth). Verse 14—'He cried with might, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away *from under it*, and the fowls from his branches';—now there is not a man or woman on the whole earth, in whom *this* 'tree' of error has not been rooted and spread its branches, yea, it even 'reached unto *heaven*,' *i.e.*, this evil tree was grown up in the person whom God *visited*, and in whom He ('the WORD') comes *to dwell*, one of the people on the earth, one out of the whole mass who was predestinated for this very thing, viz., to have both *the* evil and *the* good revealed in him that both might be known, in whom ('Zion') the evil tree, or *the Spirit of* error which is called 'Satan,' must be cut down; and therefore he is *born into* the 'mystery of iniquity'—*made* 'Satan'—*made* 'sin'—*made* 'Hell,'—that he might 'taste *death for* every man,' because he is '*the end*' of all the earth. He must be born into the 'wrath' and 'anger' of God the Word (as expressed in the Bible), and endure the 'vengeance of eternal fire,' for the Word in the power *of the letter* is revealed in him, first, in flaming fire of 'curse' and 'damnation,' 'taking *vengeance* on them that know not God'—in the spirit; and he has to pass through all the heavy woes *mentioned in* the Scriptures, because

the 'abomination of desolation' is *found* standing in him *where* it ought not to stand, for he is appointed, and sealed, and set apart to be God's 'holy temple' or 'holy place,' therefore he suffers for the whole, and is cut off out of the 'land of the living.' The 'man's heart' (which is the Holy Spirit that was given him prior to this 'fiery' baptism taking place in him) 'is changed, or taken from him, and a beast's heart given him, and he eats grass' (*see* verse 16), *i.e.*, he is, in order that he might know the evil, *made so* in the *essence* thereof, he is deprived of all knowledge and *light*, and has nothing left in him but that which is *earthly*; the knowledge of God (that *portion* of it that he had before), and the happiness he derived from it, he is deprived of, he *dies unto* it all and is 'lost,' for he was made of the dust, and unto dust he must return (Eccles. xii. 7); yet although he has to endure this death, he must *rise again*, the *decree* of God concerning him was so, because he is the *appointed* person to 'bring life and immortality to light.' *See* again Dan. iv. 7—'This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the *living* may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men';—*i.e.*, the man that was most *abased* of anyone, whose 'visage was so marred more than any man, and his form more than the sons of men' (Isa. lii. 14), but as he suffered this, 'so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they

consider' (verse 15). Now let the reader read from the 24th verse of this chapter of Daniel, and he may see plainly that the figure of 'Nebuchadnezzar' is the type of the writer of this, and the following pages or Book of Letters; see how he is *raised again* from his debased state, his 'reason returns to him, and the glory of his kingdom, his honour and brightness, and excellent majesty is *added* unto him' (verses 36, 37), viz., authority to rule *by Divine knowledge*. Here is the *prophecy* of this great and mysterious spiritual work, *now come to pass in* the Lord's Anointed or Shiloh, and not a mere history of any outward event passed, but a foretelling of *how* 'God *should be* manifest in the flesh.'

We are perfectly aware how *new this is* to the ears of the 'natural man,' for 'eye hath not seen, nor ear heard, nor heart conceived *the thought*'—that there was a man to appear at a 'certain time' called the 'latter day' or 'last times,' in whom all the Scriptures should have their fulfilment; for all have read the Scriptures *as a history*, because they are written and placed in *that form*, and so they have believed those things which are written in the Bible to have taken place literally, and as such they have 'preached' them to the world; and here the whole world that profess to *believe the Bible* are deceived, God is proved wise, and man—with all his *boasted* 'wisdom'—is proved a fool as to *Divine knowledge*, and this is just and right, in order that God may be 'worshipped *in spirit* and in truth' by men and women, who *see* they are *blind* and that God *alone* is WISE, who had power to conceal His counsels from all, and to make them known

in His *own* 'time' and way, and to *prepare* a 'vessel' who should sustain *all* the *characters* from 'Adam' to 'John the Divine,' from 'Genesis' to the 'Revelation'; and that God has *made him all these*, as it is written in Ephes. i. 10.

And now let the reader understand what and who 'Christ' is, and this the Scripture at once decides, viz., the 'New Man'—the 'First fruits,'—'now is Christ risen from the dead, and is become the first fruits of them that slept' (1 Cor. xv. 20), so 'Christ' is the first or most excellent fruits *of the Spirit* brought forth in 'Adam' that *slept*—the deep sleep of death, and *this* Adam is Shiloh or Zion, the 'beginner, author, and finisher *of Faith*,' who 'for the joy that was *set before him endured* the Cross, despising the shame, and is set down at the right hand of God' (Heb. xii. 2).

Now the 'natural man,' who *is not born into* the mystery, talks of the resurrection *of a body* from the tomb, and calls it *Christ's* 'resurrection,' and tells the people that he was in *that way* 'raised from the dead *for their* justification'! How blind to the way of the Spirit are they, for Christ the Divine Light and Truth *ris*es in man, whereby he (man) is *made* 'just,' and therefore we say at the conclusion of all our letters and epistles, '*The Lord is here!*' See the very last verse in 'Ezekiel's' Prophecy.

It is the false *spirit* that teaches that all the bodies will rise again, after being buried in the ground in all ages of the world; and so the Parson, in the 'Burial service' saith, when he puts a corpse in the earth, 'We commit the body of this our dear Brother or Sister, to

the grave; earth to earth, ashes to ashes, dust to dust, in a sure and certain hope of a blessed resurrection!' and this is *how* the 'resurrection of the last day' is understood. But this *doctrine* is a LIE, the Scriptures do not hold forth any such idea, and it is quite unwarrantable to expect the bodies of men and women to arise, which belong to the earth like the bodies of all *other animals*, and never more rise out of it, they are returned to their own *source* and cannot be *anything else* nor 'rise' *above* it. This *doctrine* is one of the principal *props* of Priestcraft, this is one out of the many of its 'lying wonders' whereby the truth is hidden from view, and '*the resurrection*' which the Scriptures speak of *is denied*, and all of the professed 'Christians' are deceived. But if they could *understand* what the Word saith, in the figure of 'Jesus and Martha' recorded in John xi. 25, they would be undeceived, and would no longer be Priest-ridden,—'Jesus said unto her, *I am* the resurrection and the life,' etc., but as this point is explained in some of the letters, we shall forbear saying more upon it *in this Preface*, which is principally designed to *prepare* the reader's mind for the perusal of the book, for we are perfectly aware how *new* these things are *to all*, but so it must be or the Scriptures would not be fulfilled, as said in the Revelation—'He that sitteth on the throne saith, Behold, I make *all things* new'; and this is the 'New Song' (*see* Rev. xiv.), 'which none could learn' but they in whom it is fulfilled, viz., Zion who is the '*redeemed from the earth*,' and become the 'Holy City, the Vision of Peace.'

The Divine Nature imparted, or made manifest in the flesh, destroys the 'works of the Devil' *therein*, and the Devil is nothing else but the Spirit of darkness and error, by which all have been led to set up a 'religion' of the letter and not of the Spirit, and these are the '*works of the devil*' that the Son of God—the 'True Light,' is now come *to destroy*, and to establish *his* kingdom of righteousness, truth and peace over all the earth, fulfilling what is written in the Scriptures—'In *that day* there shall be one Lord, and his name *one*.' Therefore in the following letters is revealed the Standard of Truth, which God said He would set up to the people, as it is written, 'There shall be a root of Jesse, which shall stand for an ensign of the people, and he that shall *rise* to reign over the Gentiles; in him shall the Gentiles trust; and his rest shall be glory' (Isa. xi. 10; Rom. xv. 12). Let the reader then read, mark and *learn*, for the writer's *name* is 'Jesus,' in which Name alone is Salvation; 'for other foundation can no man lay, save that which *is laid*, which is Jesus Christ' (1 Cor. iii. 11), and *this* 'stone' *is laid in Zion*, as it is written (Isa. xxviii. 16), 'Therefore thus saith the Lord God, Behold, I *lay* in Zion for a *foundation* a stone, a tried stone, a precious corner, a *sure* foundation; he that believeth shall not make haste,'—or be confounded.

*From* THE CITY OF ZION,  
THE LORD IS HERE!

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After perusal, and *belief in* the foregoing, we may be thoroughly '*prepared*' for the numerous disclosures, and new discoveries made to us throughout the course

of Letters, to follow; for this 'New Name' called upon or revealed in the writer, is the very impartation of Divine *nature*—the Understanding Life-power of God *added* to the human faculties, and expressed by the words 'Jesus-Christ the Righteous.' Hence, this *Seed* of Deity—'Shiloh' is of no '*sect*,' but the *One* whole undivided TRUTH—bestowed upon us in the *degrees* we are capable of receiving it, by the *growth* of the Divine '*Child*' born in renewed humanity; and this is the '*foundation*' of *perfect* knowledge, to be built up by 'Christ' (the 'Wisdom and Power of God') in the minds of all who will *stoop* to drink from the vessel wherein it is placed, and thus be preserved from the 'strife of tongues' to *rest* in the *Vision* of Peace.'—C. B. H. November 4, Year 73.

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I.

LONDON, June 17, Year the Fourth.

DEAR FRIEND,—We received your kind letter, and our heart was greatly rejoiced to find in yourself, as well as (it appears from your letter) in some others in Derbyshire, a spirit of inquiry moving to search into the truth of the report we are making, which is none other than the appearance of the glorious 'Shiloh'—the *fulfilment* of the Scriptures of truth and of the Woman's Writings; the 'Woman's conquering *seed*.' We report that 'the Son of God is come, and that He hath given us an understanding, that we might *know* him that *is true*, and we are *in him* that is true, even

the true God and eternal life' (1 John v. 20); and therefore the blessed 'Joanna'—the '*Mother of Life*' is now here, the 'Bone' of Man is *returned* unto him to *complete* his happiness, of which you know it is said in the Writings, 'deep is the mystery, the Bone will return.'

Now the 'deep mystery' of this, you will have clearly explained to you in our writings *as we go on*, and all mysteries will be laid open unto you whose hearts are *prepared* to receive them; for the glorious 'Lord' is now come in power, and hath *established* His kingdom *in Zion*. See Isa. xxxiii. 20-22—'Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a *quiet habitation*, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But *there* the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our statute maker, the Lord is our King; he will save us';—this the blessed 'Lord'—the 'Spirit of Truth' will now fulfil unto you, you will find it fulfilling in you *as you read and understand* the Word that goes forth from Zion, which will open all the mysteries of the Scriptures, and of all *prophecies* that ever were given to men on earth; and this, with the temporal blessings bestowed in nature, will constitute your happiness and peace, the promised *rest*, the glorious reign of Christ in his saints, which we have the happiness to inform you is now begun, and will go on in you as you *receive*

the *light* and *knowledge* of the Word, which (if you are willing) shall be sent unto you, successively as it may be written, and you will receive directions in all things how to proceed.

We rejoice greatly, dear Friend and Friends, that you seem desirous to be made partakers of our Grace, we mean that *free favour* that the eternal God is bestowing on us, and truly our fellowship *is with* the Father and with His Son Jesus Christ; and if your hearts are *open* to receive the Word of Life, as we judge from your letter is the case with you, you will quickly, by the power of God, join us in singing the 'Song of Moses and of the Lamb' (and both 'Moses'—the Word in the letter or 'law,' and the 'Lamb'—the Word in the Spirit, the Blessing, are *here*), which man never could sing *on earth, before*.

O dear friends, it is impossible to inform you in the compass of a letter, of the trials and sufferings that we, who are *called* to go foremost in this glorious Cause, have had to go through to *struggle* into *Life*, and outwardly, to carry it on *even so far* as we have come; but blessed be the God of Truth, who promised that 'His delight' (the eternal Virgin WISDOM) should be with men on the earth, who doth now *comfort* the 'broken-hearted.' And the servant of the Lord that is now writing unto you, doth thus openly declare and say, 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings *unto the meek*; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to the bound; to proclaim

the *acceptable* year of the Lord, and the day of *vengeance* of our God; to *comfort* all that *mourn*! (Isa. lxi.). So friend, *judge* now who is here come, if it is not Shiloh—unto whom the 'gathering of the people' should be, and as Satan's power is cut off *here* by the 'woman's hand,' so will that power now fall off from you by the same means, you shall 'shake off the viper,' and men shall *wonder* at the strangeness of your 'deliverance' (Joel ii. 32), and you will rejoice with us and say, 'The woman was made for our good!' So let all those who have been, and are longing for the 'Kingdom of God,' now lift up their heads; for your Redemption is come by the Word of Life, which now floweth forth 'from the throne of God and of the Lamb, clear as crystal,' and this 'throne' is the heart of the instrument—'Mount Zion,' where God now sitteth, 'judging, seeking judgment, and hasting righteousness,' as it is written in Isa. xvi. 5. For this is the '*day*' that God *decreed* to come, in which to 'judge' (or govern) 'the world in righteousness by that man whom He hath chosen'—or 'ordained' (*see* Acts xvii. 31); this, dear friend, is now come in the fulness of it, for it is now that 'Jesus is *raised from* the dead' (in man) 'on the third day,' that means in the Third Year of the New date, which we will here explain a little to you, that you may understand it. The Lord has been working for three years past *in secret*, bringing forth His New Creation—the new-created Being 'Shiloh'; but now—the Fourth Year, 'that which was done in secret is proclaiming on the house-top.' And now will the Lord show you the 'great lights' that he

hath 'placed in the firmament' of the heaven, to '*divide* the day *from* the night,' and to give light to many that 'sit in darkness' and in the 'region of the shadow of death'; as you may see figuratively recorded in Gen. i. 14; that the third day had passed *before* the great lights were made *manifest*. Read J. Southcott's piece called 'The Eighth Thought,' for it stands for this time, note p. 48—'The Bride is come, the Bridegroom now receives the marriage seal; the Law and Gospel now unite, the sun and moon appear; Caleb and Joshua pass the stream in triumph to restore,' etc. And this blessing dear friends, you will all enjoy, your righteousness is now brought near, and you will find God as you have judged Him to be—a God that will not forsake His people, that long for His salvation; not a God that forfeits His Word, but fulfils it. We congratulate you in the name of the Lord, you who trust in Him.

*From* THE TWO WITNESSES,  
THE LORD IS TRUE.

[This being Zion's FIRST answer to a *first* inquiry, is worded with a certain amount of caution, till the meed of his correspondent's acknowledgment of the Mission, and the measure of knowledge derived from the two published books, is more definitely ascertained. Hence, in the following two letters (to the same individual) much freer vent is given, both in *reproof* and exhortation. It is noteworthy also, as being the only writing signed by him as above, the significance of which is denoted by the introduction of the figure of the two great lights, just previously, which indeed are the 'first and second *Adam*,'

in whom all prophecy is joined together, completed and fulfilled. *See* Rev. xi. verse 3 and on. But even in a short and guarded letter, there is sufficient material—in the Scriptures adduced—to demolish the literal fabric of ‘religion’ called Christian, as quite irreconcilable with its creed, and the present circumstances of the ‘*professing*’ world; and in addition, to demonstrate an *individual call* to the great work of *explaining* the Scriptures, by a *spiritual* ‘Anointing.’—C. B. H. November 9, Year 73].

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II.

LONDON, *July the 4th, Year the Fourth.*

DEAR AND BELOVED FRIENDS AND BRETHREN,—  
We received your letter dated the 10th inst., and though you seem somewhat disappointed at not hearing from us as soon as you expected, yet it gives us great pleasure to find so great a spirit of inquiry and anxiety among you at Chesterfield, and to see so many names appear whom you, dear friends, affirm to be *faithful believers*. Your charitable disposition is accepted of the Lord; and may you and all those whose *names* you have sent unto us, have *eternal* life now *established* in you, is our sincere and heartfelt prayer. You make mention of some that are ready to take this glorious work into question, *because of* a seeming delay in sending the books; ah dear friend, you are hereby warned that yourself, and *all* that now ‘put their hand to the plough,’ will for a time have many things to *try* your ‘faithfulness’ to the Lord; you will meet such *spirits* as *those*,

who are *ready* to '*stumble* over a straw,' as it were, and open their mouths in condemning the Lord's work, without knowing on what grounds they do so. How do *they know* but the Lord has *so worked* at *this* time, in order that some whose *hearts* are *open* to Him, may make themselves manifest, that it might be plainly seen 'what manner of spirits' they are. See how quickly they *condemn* the Lord! let such repent and *humble* themselves, in confessing their deeds, and become like little children, *patiently waiting* the will of God, and let them remember that it is written, '*Charity* is not easily *provoked*, is not puffed up, doth not behave herself unseemly, but hopeth *all things*, *endureth* all things, suffereth long, and *is kind*.' '*Charity*' will not quickly *condemn*, nor be *rash* in judging, because charity '*hath also the spirit of understanding*.' What! can any *read* the book which you now have among you, and *doubt* that '*the Judge*' is *come*? Be you assured that He is come whose name is '*Wonderful*,' of whom it is written in Isa. xlii.—'Behold my servant, whom I uphold; mine elect, in whom *My soul* delighteth; I have put *My Spirit* upon him; he shall *bring forth judgment* to the Gentiles'; and now is the time when you will certainly find the truth of the Word by J. S. in the '*Sealed Prophecies*,' pp. 135 and 136—'But unbelief will bring on grief, to those that *hear* the call with hearts unmoved, I know *their* love, they're sickly and lukewarm. And *blind* they'll be you all will *see*, when I bring on the storm, that must arise when men grow wise, for it will hasten on.' Next page—'So now *grow wise*, for fast will rise the floods to man unknown,

because the years will now draw near, that wonders must be shown. Wonders they'll be, you all will see, thy *wondrous Judge* will come (the 'Manchild'), and full *as blind* he'll see mankind, and that will wonder him! *how man can be so blind* to see what letters thou hast sent, and *not discern how* I do warn, nor know *I am thy Friend*.' You will please to read this communication all through, of the sheep being saved from the flood, beginning at p. 134, it stands for the present time.

And who, dear friends, is this 'wondrous Judge'? It is the Lord *risen in* man—'the Day-star risen in the heart,' and this will now be the happy lot of you all who receive the Word in the love of it; for the 'Lord's handmaid' is not 'above the rest,' no, but 'with her followers blest,' only that the Lord must *arise in one* first, as he said that he would 'light up one for the mark,' *i.e.*, one to *go before* you as your captain and leader, to lead you, my beloved Brethren, into the promised land.

And this 'captain' is 'made perfect'—in the light and knowledge of the Lord's Word and work, 'through sufferings,' not merely temporal but spiritual sufferings, even to *go through* death, and *rise again* bursting the bars of the grave—of 'sin and darkness'; and thereby 'life and immortality is *brought to light*' for you. So lift up your heads, for your Redemption is come, *i.e.*, the 'Lord is here' who is 'the way, the truth, and the Life.' The 'Holy Dove' is *descended*, and has brought the olive branch of everlasting peace and righteousness.

And now it shall be known to the whole world that the God *of truth spoke by* 'Joanna Southcott,' and is

now 'in these last days' speaking by *His Son*, 'born of the woman'—'Joanna' [The light and truth of *the WORD by the Prophetess*], 'whom He hath made heir of all things, by whom also He hath made the worlds' (of new knowledge), 'who is the brightness of His glory, and the express *image* of His person; who hath by his own self purged away sin, and is set down at the *right* hand of the Majesty in the heavens, from henceforth expecting till his enemies be made his footstool.' Read Heb. i. 2, 3, and x. 12-14. And this glorious work is begun in one, and is going forth now in the hearts of several, for the Lord of hosts now appears on 'the white horse of his power, conquering and to conquer' by means of his glorious Word which is Light, and where it is *understood* it will chase away the dark regions of the 'shadow of death,' and bring you to that 'mansion' of light and glory where 'Jesus' is. Happy the lot of those who now open their mouths (their hearts) wide to receive the Word of Life, for they will not only be 'made light in the Lord,' but they will be *delivered* from all *mental* trouble, for in them the Word will now be fulfilled, which saith (Matt. vi. 33), 'Seek ye first the kingdom of God, and his righteousness, and all these shall be *added* unto you.'

And beloved Friends, you have not *long* to wait, for your righteousness is now *brought forth*, yea, it is actually come! and now drink deep into the spirit of Me—*Christ*, and my blood (my life) shall cleanse you from all 'sin,' even My life of light, joy, and peace shed forth into your hearts, and you shall be 'heirs of God' and 'joint heirs with the Son,' who is blest for evermore.

We must conclude this, with declaring unto you—that the Lord is risen! and all falsehood shall flee before him. O what shall we say to you who *do* 'faithfully believe'? We hail you the blessed of the Lord! your longing souls shall now be satisfied, for I have made for you (saith the Lord), upon the mountain of My holiness, even upon Mount Zion, a 'feast of fat things, full of marrow and fatness,' and you shall be '*satisfied with My goodness*' (Jer. xxxi. 14).

(Signed) ZION, THE LORD IS HERE.

[It is apparent that Zion had to receive with considerable *qualification*, the statement of the joining of a number of 'faithful believers' *at once*, well knowing what they would have to go through, and *give up*, before becoming such; and it is seen likewise, that the 'opposing spirits' were immediately manifest at this unlooked-for 'Coming of the Lord'—in spirit, viz., the *Supreme* Intelligence out of God; though Zion, *as a man*, was caused to 'wonder' (*at first*) at the obstinate 'blindness' that rejected *the* LIGHT brought forth. Of course, in the development of the Work, all these phases and conditions of the human mind in the people, are dealt with in the subsequent writings, on which *see* the 7th year Epistles on 'Peepers', etc., and 'Natural Inference,' Part III. (Printed) pp. 111-123 and 138-148. But in *this course* of 'Letters,' the *beginning* and early stage of the Cause is to be traced, in the first flush of reception, and the after-accumulating impediments *from without*, of which the following lengthy '*postscript*' (abridged) gives some account]:—

P.S.—Now dear Friend, and beloved Brother Brentnall, we will tell you the cause of the delay; our Printer deceived us in the time that he promised to have the books ready, by more than a fortnight over, and then he made several mistakes throughout the book in placing some words wrongly; there was then, you know, another cause of delay to have '*Erratas*' printed and put in every one of them, and then there was the sealing to do, besides all the writing that devolves on me alone. Be assured our anxiety was much greater than yours on account of the delay, so our friends, we trust will see the cause and excuse it, for our delight and joy will be to send you the Word of Life at every opportunity, and we earnestly long to see you that we may be comforted *together*, and that you might receive more strength. We are happy to say that we have the Books now ready for distribution; there are but two or three hands at liberty (as yet) to do the Lord's work, and there is but one that is *wholly* at liberty, so that the duty is very arduous as yet, but thanks be to God, we are willing to labour, yea, and to fight with all our powers to establish the glorious 'Kingdom of God,' and the work *is His*, and we are well assured that He will carry it on, and our hearts are filled with strength of faith to go on, nothing *doubting*, O no! a doubting 'faith' would not do, to go on with the Lord's plough.

Cheer up, beloved Brethren, you who *love* the Lord *as now revealed*, glorious *days* are in store, and 'your enemies shall all be found liars unto you.' . . .

After remarks on the 'allowances' for selling the

books, expenses of postage, etc., he says, Our object is not to make money by the books, but to let the blessed news fly abroad, that our beloved Brethren may come and participate in our joys. . . . The small pamphlet sent, is written in answer to a man here in London who publishes a small work, calling himself the 'Christian Corrector' [*see* Vol. IX. pp. 224 and on, re-print], but all such shall now know that the 'Corrector' *of all men* is here come; for man—it is fully proved in the pamphlet—has had no power to *correct* his fellows, in 'religion'; but the 'Comforter' is now come that will *guide the meek* in judgment, and 'Zion is redeemed *with judgment*,' and now 'all her converts shall be redeemed with righteousness,' *i.e.*, *right* knowledge. We have now 3000 books ready to send out, and many have been in and about London, and we have also nearly ready (by MS. copies) an Epistle addressed to John Wroe and his followers, of about 50 folio pages [*see* Vol. VI. pp. 1-88, for this comprehensive and powerful work]; it will not be printed for lack of means, so you will receive a written copy. Some of our friends here are copying, giving all the time they can possibly get, to the work freely, and their labour of love will be had in everlasting remembrance, and so will all those who are willing to become labourers in the Lord's vineyard, and workers *with Him* in whatever may be in their power, to assist in the Cause. . . .

The Lord prescribes no forms or *modes* of 'worship' for his people now, but He is come to *do away* all *forms*; we meet together whenever convenient (therefore on Sundays especially) in a sociable way, to read the Word

of the Lord as *recorded* in the Scriptures, and J. S.'s prophecies, and the Word that is *now given* through Zion, and we spend our time in great rejoicings before the Lord, because His Word *is fulfilled* with us; which saith in Isa. xii.—‘And *in that day* thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is *turned away*’ (all the ‘curses’ and threatenings turned into blessings), ‘and thou *comfortest* me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my *song*; he also *is become* my salvation.’

And now Brethren, meet together in the same way; love as brothers, be pitiful, be courteous, be kindly-affectioned one toward another; be in peace together, and the God of Peace shall be with you, and will lead you unto ‘fountains of living waters,’ and ‘will wipe the tears from every face.’ And the Spirit of God within you (who now *believe* in love), will *direct* you to those portions of the Word of truth that you may read together; and be assured that those who receive the Word now—which we send unto you—with joy and gladness, having their *understanding* enlightened, have the lovely ‘Babe’ *born in* their hearts; therefore *look to* Him *within* you, and *nourish* him, believing that God *is now in* yourselves, as it is written (Heb. xi. 6), ‘He that *cometh to* God must believe that *He is*’ (*i.e., within* you), ‘and that He is a rewarder of them that diligently seek him’; and those that *do love* Him will now *find* Him—‘springing up within them as a well of living water,’ filling them with life eternal.

Now Brethren, we commend you to God and to the

Word of His Grace, who hath promised to make you perfect in every good word and work, and will present you '*faultless*' before the presence of His glory.

Fare ye well, beloved ; stand fast, quit ye like men ; be strong, for God is come to destroy your enemies—the '*Powers of darkness*,' so be of good cheer. Ye are in our hearts, to live with you and to die with you ; and you shall '*die to sin*' daily, and *live in Me*—'the Lord.'

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### III.

*July the 28th, Year the Fourth.*

DEAR AND BELOVED BROTHER BRENTNALL,—No doubt you think the time long since we last wrote unto you, but since then we have been a few miles into the county of Kent to visit some friends there, for which there was great necessity ; and we are happy to inform you that we were received by some in a right spirit, who heard the Word with tears of joy, and the knowledge of the Lord's Kingdom is spreading fast ; and while we were on this journey the Word could not be forwarded to you, there being so few to assist. But we have at last got a copy of our Epistle to the '*Jews*' (Vol. VI.) prepared for you, and your service (dear Brother) which you have so kindly and voluntarily offered, to take the Word to the people and read it to them, is accepted, and you will be blessed in the deed. We acknowledge with feelings of joy and thankfulness, the receipt of £5. Let that friend know that he has given it to the Lord, who is come as the '*poor*' now, and '*whoso giveth to the poor lendeth unto the Lord.*'

You are, dear Brother, to have this Epistle copied off by some of the friends who may *voluntarily* offer their service ; do not *ask* anyone, for all must be *volunteers* in the Lord's army, a 'free-will offering' alone is acceptable unto the Lord, for He does not want any but those that *love* him, and they must all be a *family of love*, for God Himself is Love, and all His children will bear His *likeness* ; and what so strong as love ? will it not surmount all difficulties and break through all obstacles ! It surely will. The Lord will not *drag* any into His work, but they that love him will *surely* work for him, and by this they will show that they *are His*.

You must have one copy to keep by you, for reading to any for their instruction, and let there be four copies more made to distribute. We are writing seven copies here, making twelve in the whole to be sent out in MS. We would have gladly sent this to you before, but could not ; yet all is in good time, for prosperity must now come unto the Lord's work, and to all that engage in it, by *increase* of knowledge. We cannot say much to you at the present, for we *haste* to send *this* ; and be so kind to write to us directly.

You will please read the Epistle to the Friends on Sunday, and give our united love to all, accept the same dear Brother, to yourself.

*From* THE UNITED ZION,  
THE LORD IS HERE.

P.S.—We have just received a letter of inquiry from Mr Thos. Pierce, of Parliament Street, Nottingham, and

—it appears—by the wish of *several* believers in the 'Divine Mission' (of J. S.) there.

We have answered their letter, and they have our three books, which it seems they have read and do not disapprove, but rather on the contrary; happy for them if they gladly receive the Lord's Kingdom, for all that do will very shortly be 'baptized with the Holy Ghost and with fire'—*i.e.*, inwardly in the heart.

Stand steadfast my Brethren, *in* the Lord, for He will 'pour out His Spirit' upon you; but first He must bring you all *to one mind by* His Word, to stand in one spirit.

You will please to convey a copy of the 'Epistle to the Jews' to Mr Pierce as soon as you can.

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[The following is Zion's *first* letter to Mr P. and the Nottingham inquirers, who were afterwards to receive the strongest testimony of the Saviour's power, and were the first to receive a *personal* visit, *see* p. 345, and form a collective body of Shilohites, which grew and flourished for some years, till trials and temptations from without, and the 'lusts of many things' entering in, caused its dispersion, though some individually remained staunch and true, and faithful through all *to the end.*]

#### IV.

LONDON, *July 29th, Year the Fourth.*

DEAR FRIEND,—We had the pleasure yesterday of receiving a letter from you, which we hasten to answer;

and we are rejoiced to find *that* spirit of *inquiry* in you, and in the believers in Joanna's Mission at Nottingham; which spirit is also manifest in other places where the blessed Word of the Kingdom has reached. Your inquiry dear Friend, is just and is truly pleasing unto the Lord, who—blessed be His glorious Name!—is surely *here with us*; and in your just and spirited demand, is fulfilled the Word of the Lord by our dear and ever to be remembered Joanna, where it saith that 'the naked *truth* men would demand *in the end*,' and the naked truth and the whole truth, both of the Scriptures and the Woman's Writings, shall in succession be laid open before you, even every mystery contained therein, for the *mystery* of the whole is now *revealed*; so that you—if you *go on to know* the truth—will find the truth of the Word of the Spirit by Joanna, viz., 'I'll leave no *room* for man to *doubt*, when I have *ended here*'; which is truly fulfilled in the servant of the Lord that is now writing this unto you, who does testify thus openly and unequivocally to the whole world, that the 'Lord is risen,' and *is come* according to the truth of the Scriptures and of all the writings of Joanna Southcott; and the Lord's servant is fully *prepared* to 'stand the trial' *with* the *whole* world, unto which also *he is called*, as saith the Scripture in Isa. xlii.—'Behold my servant, whom I uphold; mine elect in whom my soul delighteth,' etc. 'He shall not fail nor be discouraged' (Heb. 'broken'), 'till he have set *judgment* in the earth. He shall not cry, nor lift up, nor cause his voice to be heard in the street';—no, but he shall cause *the Lord's voice* to be heard in the hearts of the people, for the street means the heart,—'A bruised

reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment *unto truth.*' Please to read the whole of this chapter, for *now* is the fulfilment of it.

You say in your letter that you are 'honest inquirers,' only timid because of knowing the havoc 'Satan' hath made amongst the people; you mean by the various 'Visitations' that have been *since* the woman's (J. Southcott's) death. Ah, dear friend, the Lord has heard the 'groanings of His people' *under* 'the taskmasters,' and is now come down to *deliver* them from their 'Egyptian' *bondage*, and bring them into the glorious *promised* rest. But dear friends, the Lord has *permitted* these various 'visitations' for wise *ends*, which will all work together for your good, you who have stood faithful to the best of *your knowledge*, in the *belief* of the Lord's *promises* that he made *to man*; and if ever you have followed these visitations, He beholdeth only your upright hearts, for all that you wanted was to *know* the Lord and to serve him; He 'knows his jewels *where* they lie,' and your sighs and inward groanings to see His blessed Kingdom raised up, according to His Word, have not been unnoticed by him, but are had 'in everlasting remembrance'; and 'Blessed are ye that have mourned,' and longed for My Coming, 'saith the Lord, for you shall be comforted,'—the 'Comforter' being now come, that shall '*guide* you into *all truth.*'

It appears, dear friend, from your letter, that you desire to know by what authority we *date* our letters and printed books, as we do; of this we will cheerfully inform you, for there shall be 'nothing hid,' for we 'wear

not a garment to deceive' nor a 'cloak of covetousness,' God is *witness* (1 Thess. ii. 5), nor do we write 'enticing words of man's wisdom, but by *demonstration* of the *Spirit* and of *power*.' The truth shall be made plain and 'clear as the noon-day Sun' to every *believing* heart, and this is the 'Birth of the Child,' as it is written in J. S.'s Prophecies, 'that when the Child is *born*, men will see their Bibles *clear*'; and *this* 'Man child' is born, in the heart of one first, to begin with, and then in the hearts of all that receive *this Word, through* the United Zion. And O! did you but know the 'travail pains' that your 'dear Mother' is going through, 'until *Christ be formed in you*' (see Micah iv. 10, and Gal. iv. 19), you would receive the word with tears of joy, for the *blessed* 'Joanna' is here and has 'brought the decrees for *men and devils*.'

Now, respecting the New date, we inform you that it begins from *the time* that the Lord by His Almighty power, *began to create in* man the *New Life* that He promised to do—'*in the end*'; from *that time* we date *by the command of the Lord*, 'Year the First' and so on; until now it has come to 'Year the Fourth.' See Gen. i. 13-15, for here stands the *type* of the *new* 'creation,' or the creation of *Divine Life* in man; you find that '*three days*' *end*—before the 'lights' appeared in the 'firmament,' and the '*fourth day*' the lights were set to '*divide* the day *from* the night,' and these lights were to be 'for signs and for seasons,' and 'for *days* and for *years*,' and to 'give light upon the earth.' Now God *began to create* 'Life' in His crea-ture, who was '*without form and void*, and *darkness* was upon the face of the *deep*'; and for three years it was carried on within

him *in secret*, but at the end of the *third year* ('days' as you read in Genesis, stand for years—the *periods* of Revelation—in the New Creation) the Lord sent me to *warn* his servants that 'Shiloh was come'! according to His Word by Joanna, which says they should not be warned '*before* the end of the third year in the *new date*.' But who could tell *when* this 'New date' was to *begin*? None but one, to whom God had revealed it. The 'warning' was given here in London, to as many believers (in J. S.'s mission) as could be found meeting together at their different places; but now on the 'fourth day' or *year* of the *new* creation, that which God had 'done in secret' (for the three preceding *years*) is 'proclaimed upon the house-tops' (Luke xii. 3).

The 'sun and the moon' appear, which means the union of God and man, God the glorious Sun shines into man—the moon, for man's wisdom is but moon-light, a light that shines but *in darkness*, until God 'the Word' shines into him and overpowers *his* 'light' (which is in reality false, or *darkness*), and clothes man *with* Himself; so now the Lord has shined upon the moon to make it (man) a 'faithful *witness* in heaven.' 'How shall the glorious light to Israel shine, If I don't open the *benighted* mind.'

See the following Scriptures, for to this very work they allude, Ps. lxxxix. 35-37, and civ. 19—'He appointed the moon for seasons; the sun knoweth his going down';—*i.e.*, the Lord knoweth *where* He shall set, or rest, and is not that 'upon the woman's head,' and is not the 'man the *head* of the woman,' and is not 'Christ the *head* of the man'? Yes, and He is the

Head of all. Read also Ps. viii. diligently, and Deut. xxxiii. 13-15, again Ps. lxxii. 7, 8, and then *see* the 'Fourth Book of Wonders,' p. 44, and consider whether these Psalms are *not* fulfilled in the 'Manchild.'

Now you see, dear Friend, my paper is almost covered, and we must conclude this, with informing you that if you receive this Word of Life, it will be Life *eternal* to you all, who do, for this Word—this 'law'—that is now beginning to 'go forth from Mount Zion,' shall redeem men from the '*powers of darkness*,' and '*translate* them into the kingdom of God's dear Son,' who is now come.

(Signed) ZION, THE LORD IS HERE.

P.S.—We trust to hear from you again. Accept of our united love to yourself, and to all the people who are 'waiting for the consolation of Israel.' All the Friends here, join in love to you all. We regret that it is not in our power to visit you as yet, but no doubt we shall before long, but our means are not adequate to it at present; but '*wait* on the Lord,' brethren, and you will soon be '*satisfied* with the goodness' of the Lord's house.

You shall be made acquainted with all things as the work *goes on*; be not impatient, nor take the work into question, for the *fruit* shall prove that the '*tree of Life*' is come.

We have just written to the believers at Chesterfield, who sent to us several weeks ago. Should you answer this, you will have more particulars in our next, with all needful instructions.

[The important matter of the 'New date' (so flagrant

an *innovation* in the eyes of the worldly-wise, who live under the old chronology of tradition merely), with its *authority* and significance, is here brought to our view ; and it will be observed that the 'modern' researches into 'Genesis' have chanced (*i.e.*, conjectured) upon a half-truth, in substituting *periods* of time for the 'days' mentioned therein, but could have no idea how precisely defined (to our natural 'years') were these operations of the *Eternal* Mind.

The 'dividing of time,' since Zion's *Advent*, has been and is so marked, as to establish—even outwardly—a 'new creation,' in the marvellous 'discoveries' and progress in the *material* life, along the new-dated years ; but as the adoption of new time is an absolute negation of the old, Zion has to show (at last) how impossible and foolish it would be, for him (as a man) to *order* such a change (and to think he would not be detected), without the proper and Supreme *Authority*, see Letter of January 2, Year 12, Vol. VII. pp. 327-329.

But *now* is *the time* that man must become *simplified* (by 'the simplicity that is in Christ,' 2 Cor. xi. 3), in order to reap the material advantages brought unto him in this 'latter day,' and to learn the Wisdom of God in the *new order* of things, which is 'foolishness to the world' which 'lieth in darkness,' *i.e.*, vain *reasonings* on the Inspired Volume.—C. B. H. November 12, Year 73.]

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## V.

LONDON, *July 31st, Year the Fourth.**To Mr Pierce.*

DEAR FRIEND,—As the blessed Lord is well acquainted with the solicitous state of your minds, and the minds of all who are truly *upright* before Him, thirsting for the 'water of life'; and as we could not say in our last, *all* we wished in *answer* to your letter, we are directed to write again to you another letter, which you will be so kind to read to the people, as well as the former one. You cannot expect to be put in possession of *everything respecting* the glorious and *infinite* Work, *by a letter* or two; but we *appeal* to your understanding, and the understanding of all who may be in any measure spiritually enlightened, if ever such *mysteries* were *manifested* before to you in any work *ever* published, as you find in the books *already* written by us, and in your hands; or if anything ever appeared to throw so great a light upon the blessed and *Divine* communications to the dear Joanna, whose unshaken fidelity and love to her God, amidst all her sufferings, we can scarce ever contemplate without tears of sympathy and thankfulness; and now God has raised up her *brother in the Spirit* (of whom Joseph Southcott was a *type*) to vindicate *her honour*, and prove to a gainsaying and persecuting world, that she *was Divinely-inspired* to write as she did.

It is the 'day of vengeance,' Brother, on all the 'Powers of darkness,' when God hath 'clad' Joanna's Brother 'with zeal as with a cloak,' making him a

'Paul' who 'dreads no loss nor minds no cost, but *to the purpose* comes.'

Oh dear friend, it is impossible to make *known* unto you with pen and ink, 'how great things the Lord has done,' and is doing in Zion to raise up His blessed Cause, which *seemed* almost extinct; but so soon as it is the will of God to furnish us with the means to undertake a journey to you (which we greatly desire to do), we will declare unto you *by word* all that the Lord *has done in* us, to *fulfil* His blessed Word by Joanna; and be assured we do earnestly long to see you and all who are believers in the Cause of Truth, that we may prove to you in person that God has 'raised the dead' (not the *outward* being merely, but *in spirit* to 'newness of life' *everlasting*), that we might be comforted together by our mutual faith; and we are sure that when we do come, it will be 'in the *fulness* of the blessing of the Gospel' of Peace, fully prepared by the power of God, not by man's wisdom, but by the Spirit of Wisdom and Revelation given immediately from our dear Heavenly Father—the God of mercy, truth and Grace, to *answer all* your inquiries, and to give you *every proof* that '*this calling is of God*,' and not of man; that it is not a *mere* 'Visitation' such as you have *hitherto* had, but the *Coming of the LORD HIMSELF* to your *everlasting* comfort and happiness, both spiritual and temporal.

This is an 'appeal' for all time, to the *patience* of the readers, not to conceive that they *can* know *all* of this Revelation of God, *at once*, but to persevere by *belief* as they go on, in sympathy and trust. And if our fellow-feelings are excited on behalf of Joanna in her battle with the world, *as a type*, how much the more with him who had to *fight with* 'hell and death.'

The Lord has raised us up a friend here, who was so convinced of the truth of the work, as to furnish us with the means of publishing the 'glad tidings,' so far; and we have another work now nearly ready for the Press, which contains mysteries (never before solved) that will cause the great 'Nebuchadnezzars' of *the world* to 'bow to the Sceptre of Emanuel,' its title will be 'The Judgment Seat of Christ,' and we suppose will cost more than fifty pounds to produce. [Afterwards (Year 6) published in London, in weekly parts, and probably *written on* by the week then. See preceding volume, pp. 1-254. Note here, the name Nebuchadnezzar signifies, 'tears and groans of judgment'—viz., that which is superseded and done away by 'God *with* us'—Emanuel; *this is the 'sorrow' and 'trouble' of the self-wise, to give up to the Wisdom of God.*] Be assured dear Friends, that the Lord has now raised up the 'Ebenezer' (the '*Stone of Help*'), the '*Rock of Ages*' is come.

We have now laid up by us, three thousand books, for the 'famine' will be great yet, and the people will hear there is '*corn* in Egypt,' and will come to buy food, for 'Joseph' (whose name is 'Zaphnath-Paaneah,' the 'Saviour of the world') is 'chief in the house of Pharaoh.'

This 'Pharaoh' signifies 'spreading abroad,' 'uncovering,' or 'making bare,' or according to the Syrian language, 'vengeance' or 'revenging,' in which there lies a great mystery, and in *all the names* of the different 'characters' in the Scriptures and also in J. S.'s Writings; and no one ever knew this use and

application, until the Lord brought forth *the character* in whom they are all fulfilled, and in him is made known the *substance* of *all things*, whose sufferings, both spiritual and temporal, to obtain the glorious mysteries of the Kingdom, have been beyond all human *conception*, for he had to stand *before* God even as 'the serpent,' to have 'Satan' embodied in him before he could have the 'Seal of the Living God,' to fulfil the Word by Joanna, 'Strange Effects of Faith' (7th Part),  
P. 44 :—

'The man and woman do together sit  
As I ordained, to make My Word *complete*;  
And of temptations they do both complain,  
And upon Satan both do cast the blame.  
Then sure *the serpent* he must now be cast,  
*He brought* My Seal which seals your peace at last ;  
And as the O-live Branch it shall appear,  
And in My Book you are all sealèd *there*.  
Because a *Third Book* thou wilt have to seal,  
And then the mysteries I shall all *reveal*.' . . .

And *now* 'Paul' saith, 'I rejoice in my sufferings *for you*, and fill up that which was behind' (concealed) 'of the afflictions of Christ in *my flesh* for *his body's* sake, which is the church; whereof I am *made* a minister, *according to the dispensation* of God which is *given* to me *for you*, to fulfil the Word of God; even the *mystery* which hath been hid from ages and from generations, but now is made *manifest* to His saints; *to whom* God would *make known* what is the riches of the glory *of this mystery* among the Gentiles; which is Christ *in you*, the hope of glory' (see Colos. i. 24 and on). Now Brethren, the Spirit by the Prophet

'Paul,' spoke the words of *the Paul now* raised up, and the 'churches' of that day were but foreshadows of the glorious spiritual *Church* now to be built up—the Blessed 'Millennium' Church, that *will be* 'without spot or blemish or wrinkle, or any such thing,' but shall be pure without any *defilement* of man's wisdom; and happy will ye be who shall be found of the 'Church of the First-born,' whose 'names are written in heaven,' viz., the '*Light* of the Word which is *Life*.'

We have to inform you that we have written a long Epistle to John Wroe's party—the 'Jew' Prophet (now printed, Vol. VI.), pointing out to them the error they are in; it was sent yesterday to our dear Brother Brentnall of Chesterfield, he has instructions to send it unto you; he seems to be a warm-hearted and zealous friend in the Lord's Cause. He has also been directed to have (*voluntary*) copies of the Epistle made, and to send it to all the believers in the Divine Writings of Joanna. Though it is *addressed* to *one* party, it contains instructions for *all people*; we wish you by all means to have the Epistle, it covers about 66 pages of this sized paper; we could not get a copy of it prepared for you just yet, as there are but few to assist in the work. Farewell.

(Signed) ZION, THE LORD IS HERE.

See the last words in Ezekiel's Prophecy—'And the name of the city from that day shall be, The Lord is there' (Heb. 'Jehovah-shammah').

[And the amazing and abundant productions of his

Mighty pen in the eight months only, from his first appearance, have but to be contemplated in serious and sober impartiality, to judge that a Power *more than* human must move a writer of such '*news*,' without any premeditation.]

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VI.

LONDON, *August the 3rd, Year the Fourth.*

To Mr Pierce.

DEAR FRIEND,—We are directed to address another letter unto you immediately, at which do not marvel, for the Lord's driving now is like Jehu's (*see* 2 Kings ix. 20, and 30 to end. The *name* signifies '*Himself*,' or 'Who exists,' and 'Jezebel—the Isle of the dunghill'), to throw down the 'Jezebel' that has *seduced* the 'servants of the Lord,' who has now 'consecrated the new and living way, *through* the veil, that is to say, *his flesh*' (Heb. x. 20); and hath *in the flesh*, condemned the evil power, that the '*righteousness* of the law' (*i.e.*, the spiritual or *right* meaning) 'might be fulfilled *in us*, who walk not after the flesh but after the spirit'; for remember—'to be carnally-minded is death, but to be spiritually-minded is life and peace,' because 'the carnal mind is enmity against God, it is not *subject to* the law of God, neither indeed *can* be; so they that are *in the flesh* cannot please God.' Then the Word adds, 'But ye are not in the flesh, but in the spirit, if so be that the *Spirit of God dwell* in you. Now if any man has not the Spirit of Christ, he is none of his. And if Christ be in you, the *body* is dead *because of* sin; but the

Spirit is life because of righteousness' (read Rom. viii. 4-10), *i.e.*, the dark 'body of sin' which has to do with 'the letter' only, and not with the Spirit, is destroyed in a man that has the Word of Righteousness *revealed in* him, which Word is the 'Spirit of Life in Christ Jesus' that sets a man *free* from all the shadows, and plants in him the *substance of all things*, for 'the letter killeth, but the Spirit *giveth life*'; *i.e.*, while men are *looking unto* the shadows they stand *in death*, they cannot *enter into* the Kingdom of God, which 'cometh not with observation,' for behold, 'the Kingdom of God *is within*' (Luke xvii. 20, 21). It is a spiritual kingdom of life and peace within a man, having established in him by the power of God, righteousness, *i.e.*, everything that *is right*, true and just *judgment* of or on the *Word of God*, which gives a man understanding to know the truth and substance of all things, so that God is seen 'face to face,' as it is written, 'Blessed are the pure in heart, for they shall see God'; *i.e.*, they shall *see* the *true light* of His Word, for 'God *is Light*,' and 'in Him is no darkness' at all. Now, blessed is that heart that is *purified* from its *native* darkness by God—the Light, and *that* 'Light is the Life of men' (*see* John i.). So it is the true light of the Lord's Word that is 'the *life and resurrection of the just*'; and this is now what men are to 'labour' to obtain, as the Word says, 'I am the true light; he that followeth Me' (the Spirit) 'shall not walk in darkness, but shall have the light of life';—and *this* 'Christ'—the 'Wisdom of God and the Power of God'—is 'the Way, the Truth and the Life.' *This* 'Jesus' is '*the door*' into the glorious Kingdom of God, which is now begun, nor can any come into *this*

'Kingdom' but *by the door* which is now '*opened in Heaven*,' *i.e.*, in the Heavenly heart where 'the throne of judgment' is fixed, even in the 'Manchild' who 'hears the voice of the trumpet of the everlasting Gospel talking with him,' who is *called up out* of the earthly life into the heavenly light, by the power of God; read Rev. iv., which things are 'spiritually discerned' and are *all revealed in* the 'Manchild,' with the *substance* of all *names* of men and women, and of all other things that stand in the Scriptures of truth, and also in Joanna's Writings, as it is written in Ephes. i. 10, this is the one (the 'Manchild') in whom all things are *centred*, even all things that 'pertain unto life and godliness'; this is 'the cup' out of which all must drink deep *into the Spirit of 'Christ'* (the 'Anointed'), that his 'precious blood'—which is the light and knowledge of the Living Word—may '*cleanse* you from all sin,' which 'sin' is the blindness of the mind which kept men from being *united with* the God of Love, Mercy, Grace and Truth.

Now, dear friend, we are perfectly aware of the many stumbling-blocks that stand in the way of the people to receive the Word of Truth; some are looking for Joanna to return literally or bodily 'from the grave'; others for Mr Pomeroy to come forward literally; others for the 'Sixth and Seventh' 'Book of Wonders' to come out; and others looking up to Mr Foley's judgment in everything [*see* the 'Living Oracle,' published Year 5, previous volume, p. 257 and on]; but 'all will be foiled' in these things, nor can those who are looking *in this way*, enter the Spiritual Kingdom.

It is clearly set forth in our first book—'The Return

of Joanna from her Trance' (front pages 1 to 77 herein), of the way and manner of the *Woman's return*, and it is also explained concerning Mr Pomeroy, who is plainly said in J. S.'s Writings to be a *shadow* of the 'Manchild'; and O why do the people look to the shadows? He is not in them, but is risen in the *substance*. And now of the Sixth and Seventh 'Book of Wonders,' here is the *simple* meaning, which is also fulfilled in the 'Manchild'; see Rev. xvi. from verse 12, the word 'Armageddon' signifies the 'Hill of the Gospel'—the 'Hill of apples or fruits,' and friends, this is none other than the 'Manchild'; first, the sixth angel pouring out his vial on the river Euphrates, is to show that the six thousand years (the 'reign of the beast') of the old world, is come to its *end* in man, *by* the *power* of God, which 'Power' 'dries up the water that the *way* of the Kings of *the East* may be prepared'; now the drying-up of the water is the taking away of the *weak* nature—or of the fallen nature—which you know is compared to water, see the 'five water-pots in the Marriage of Cana,' and the Word by Joanna saith, 'I'll turn your water into wine'; and when this weak or earthly life is dried up by the '*destroying* Angel'—even the 'Spirit of Truth'—this makes ('prepares' the) way for the Trinity to *reign* (the 'Kings of the *East*')—the Three Divine Principles in Zion, the blessed *Light of the Spirit*, even the light of the 'Sun of Righteousness,' whose *rising* is in the east, and it is *this* 'Sun'-rising that causes the 'three unclean spirits' (the world, the flesh, and the devil) to depart 'out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet'; and who are these? why he that *now* stands as the 'Man-

child,' who was this *evil* 'Three' while he stood in the darkness, or before the evil power was destroyed in him; and to *do* all these things *in him*, the Lord came upon him 'suddenly and unawares' ('as a thief,' verse 15), for no man on earth knew *how* he would come; but as all these evils were permitted to 'assemble together' in him to be destroyed, which is signified by the 'battle of the great day of God Almighty,' even so the 'garments'—that shall *clothe* all—*now* stand in him, for the Word saith, 'He *gathered* them' (the '*garments*') 'together into the place called Armageddon.'

Is it not a '*wonder*' then, to see the evil *ending* in man at the 'pouring out of the *Sixth* vial'; to see the 'kingdom of the beast *numbered* and *finished*'—whose 'number is the number of a man'—the 'man of sin'—'6-6-6'; and to see man bow to the Wisdom of God, which brings God and man into union and agreement; the 'Spirit no longer *strives* with man' now. This is the *Sixth* 'Book of *Wonders*.'

And now as the union of two begets a third, so the union of God and man *in love*, brings forth the 'Spirit of Truth'—the 'Comforter,' the lovely innocent 'Babe' that is to '*guide* you into all truth';—and this is the *Seventh* 'Book of Wonders,' the 'Seventh Angel' (*see* verse 17) who 'poured out his vial into the air; and there came a great voice out of the temple of heaven, *from* the throne, saying, *It is done*';—that is to say, God's promise to man *is fulfilled*, His Kingdom's perfection—the 'Urim and Thummim'—the glorious 'order of Melchisedec' is established with man, signified by the 'seventh vial,' and now *there are* 'voices, and thunders.'

and lightnings,' *i.e.*, the lightning and thundering Voice of God *in the truth* of His Word, which Mighty Voice was first heard in the 'Manchild,' *see* the 'Eighth Thought.'—S. E. F., p. 47.

Now friend, we cannot pursue the subject *longer*, *in this* letter, but *so far* is 'enough for the wise,' to show the *folly* of looking to Foley or any other, until this *wonderful* Work was performed in one. Foley, as all others, was but a 'shadow' of the 'Manchild,' and if the people continue to look to him to *give judgment* on the ways of the Lord, they will bring trouble on that man and on themselves; for God 'is a jealous God' who admits of no *rival*, and He will remove every stumbling-block out of the way.

Think not that this is the *word of man*, it is not, but *the Word of God*! Has Foley the 'sealed writings' in possession? 'Yes,' say some, 'he has them in his house.' Ah! but he has not the 'seals' *opened in his heart*, for that is the *truth of* the 'Sealed Writings.' Let those MSS. now held by Foley, be opened, and they will *prove* the truth of the Word through

ZION, THE LORD IS HERE.

We wait now for your answer. Fare-ye-well.

*P.S.*—In our next you will have some things explained respecting Mr Foley. Take notice, we esteem that gentleman as we do all others in Joanna's Mission; but it grieves the Spirit to see her believers going on *in darkness*. Please to read 'Answer to the Powers of Darkness,' from p. 83 to 93.

[The 'driving' of 'Jehu' and smiting of 'Jezebel' as recorded in 2 Kings, with which this letter opens, is eminently descriptive—first, of the destruction of the 'carnal mind' in Zion, by the immediate *act* of the *Self-existent* ONE, and then, of the *impelling* force of the Word of Life, which is '*Himself*' in humanity, using the human faculties and organs that *remain* after the purification (all the 'flesh' being consumed), for its expression, and active progression,—the 'palms of hands, the feet, and skull.'

And when we see the terrifying and portentous language of the Revelations, turned into its true simplicity and *blessedness*, that was hid from all former ages, which consequently dreaded '*judgment*'; then can we indeed 'discern' that the 'Mediator' is come, to bring together God and man, ever far asunder *in judgment*.—C. B. H. November 17, Year 73.]

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VII.

*August the 5th, Year the Fourth.*

To Mr John Finlayson.

SIR,—Having been informed by a gentleman of the name of Burridge (with whom I have the pleasure of being acquainted), of your firm belief in the Divine Mission of Mr Brothers, I have taken the liberty of sending you a parcel containing three books of *revealed* knowledge—the knowledge of the Word of God revealed immediately by the Lord God of heaven and earth, for the Redemption of man; which Revelation as it goes

on, will prove the truth of all Prophecy, including the Mission of Brothers, which though not fulfilled in himself, is now fulfilled in one of his *lineage*—not ‘according to the flesh but of the Spirit’; that is to say, one who is Divinely-enlightened, and unto whom the Spirit is come in the *fulness*, even the same Divine Spirit that *visited* Mr Brothers; but God calleth ‘things that are not as though *they were*,’ and spoke to the *types* by His Spirit, in all ages, as if *they were* the substance; so He was pleased to *address* ‘Ezekiel’ with the title—‘Son of man,’ whereas the ‘Prophet’ or *Recorder of the Word*, was but a type of *that* character who *was to appear* ‘in the end.’ The *name* ‘Ezekiel’ signifies the ‘Strength of God,’ and this was the wisdom of God to choose a man of that name, and *make him a ‘Prophet’* to prophesy *of the end*, and that he might stand as a figure (outwardly) of one in whom the Strength and Power of God should be *manifested*, to open clearly unto men the mysteries of the ‘Kingdom of Heaven’ which will *redeem* all that receive it, and put everyone in actual *possession* of the glorious ‘land of the *promise*,’ which is *eternal* life, together with all the *temporal* blessings so delightfully set forth by Mr Brothers, to be enjoyed here on the earth.

Further, you know Sir, the Spirit told Mr Brothers that he was the appointed ‘Prince of the Hebrews’; yet this was not fulfilled in him it is self-evident, but stands like the Promise to ‘Abraham’ respecting his son ‘Isaac,’ which *remained* to be *spiritually fulfilled* in the end; so the Visitation to Mr Brothers, though the Lord spoke by him in such plain and unequivocal terms, was not to have *its fulfilment* in him, but in one who should

'come after' him, one that should stand *as his* prototype, and if the Word is fulfilled *there*, it proves that *it was* the Spirit of the Lord that spoke by Mr Brothers, though not fulfilled *according* to the wisdom of men, but *according* to the wisdom of God, who 'worketh all things after the counsel of *His own will*' (Ephes. i. 11).

And it may be truly said, and I hesitate not to affirm it, that 'Brothers' *is risen* to do that work the Spirit told him he *should do*; and the Word given by the Spirit to *that* 'servant of the Lord,' is even now in a wonderful manner fulfilled, fulfilling, and will go on *to be* fulfilled in every minutiae; and the Word recorded in the Scriptures of truth concerning all those who have (in these 'last times') spoken '*in the name of the Lord*,' by the *direction of His* Spirit, will now (to the mortification of a *persecuting* world) be perfectly fulfilled, in particular these words, 'I will get them fame in every land where they *have been* put to shame'; for all the Lord's Word *hitherto* (in the 'Scriptures'), as well as that given in these 'last days,' was given *in mystery*, and the world seemed justified—at least, were so in their *own view* literally or outwardly—in calling them '*false prophets*,' seeing that their predictions in some important points had not their fulfilment *according to the letter of the Word, which was the case* with Mr Brothers, and others *in our* time.

But now the Lord will 'smite every horse with astonishment, and his rider with madness' (Zech. xii. 4), who has despised His servants, and will prove that Brothers stood high in the rank *as a Prophet*; but here is the mystery, his *name* (like the rest) stood as a type of the Lord's coming *as he is now* come, viz., to be

actually *the Brother* of man, *i.e.*, to take man *into union* with Himself, making him a '*partaker of the Divine nature.*' So a human being in whom this is *now done*, is the true 'Brother,' and will by the power of God, show to the world the truth of the forerunner 'Brothers'' prophecies; for Brothers stood (in a *typical* sense) as the Prophet 'Jonah,' and now it shall be proved that a 'Greater than Jonah' is here, which is *the LORD* risen in man, who stands as 'Simon Bar-Jonah'—the *Son* of Jonah, who is not 'instructed by flesh and blood' to declare these things, *viz.*, that 'Christ' the Son of the Living God is here, but it is *revealed* by the Holy Father Almighty. Read Matt. xvi. 16, 17.

And now, Sir, *whether* yourself *as an individual*, receive this report or *not*, the things here stated *are true*, and all will be *accomplished* that is *written*. But as my earnest desire is for your welfare, and for the well-being of all who are still, amidst every discouragement, even to the present time *expecting* and relying on the faithfulness of God to *fulfil* His *promises*, and as such are the peculiar objects of the Lord's *care*, I am constrained by the Spirit of Love to send (as a token of it) the *Word of Truth* unto you, assuring you that if you will take the trouble to *inquire into* this work, you will receive every satisfactory *proof* of its truth.

From THE UNITED ZION,  
THE LORD IS HERE!

[There is surely no matter for incredulity or scoffing, in *names* being *given* to *certain* persons for a *purpose*, by the Great Author and Source of all things, to Whom

alone 'all things' *belong*, and Who can bestow them where He pleases, without counsel of 'men'—the *creatures* of His *Providence*. Each individuality in the outward world is distinguished by a name, for purposes of recognition and identification; so when God 'places His New Name *there*' (Rev. iii. 12), in the 'new creation' of man, we may be certain that 'all things' are *there*, and that the 'Heir' is come, as *Brother* to our *very nature* in 'all points'; for as 'Simon' (he that '*hears and obeys*') is the 'Son of the Dove' ('Jonah'), he can 'put on' the Divinity, and wear it as *his own, knowing Christ to be God*.—November 18, Year 73.]

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VIII.

To John Hague, of Chatham, Kent, one of John Wroe's followers, and Member of their Committee at that place.

*August the 6th, Year the Fourth.*

DEAR AND BELOVED BROTHER,—We had yesterday the pleasure of receiving a visit from your son, and of reading your letter which you sent by him, and we read it with praise and thanksgiving to the God of all power, who we find both with yourself and others, is going forth in the light of His Word, 'on the white horse of His power, conquering, and to conquer,' as it is written in the Scriptures of truth (Rev. vi. 2).

And what less may be expected from Him *who is* 'faithful and true'; who 'in righteousness doth judge

and make war'; who said of old that His Word should 'not return unto Him void,' but 'should accomplish that which He pleased,' and should 'prosper in the purpose for which He sends it.' Read Isa. lv. 11.

Grace, mercy, and peace from God our Father and the Lord Jesus Christ, shall attend you brother, because you have received the blessed Word of the Kingdom 'with all readiness of mind,' and became *obedient* to the Spirit of Truth, *in turning from* the 'beggarly elements' which keep those in bondage who are occupied or 'entangled' therein. You—we rejoice to find—have *left* them to 'serve the *living* God,' who is 'worshipped,' not in the letter but in the spirit, and such worshippers the Father now 'seeketh to worship Him' (John iv. 23), and is now by His Son raising up the *true* 'Jews,' of whom it is said, 'We are the circumcision who worship God in the spirit; rejoice in Christ Jesus; and have *no confidence in the flesh*';—that means, in carnal ordinances, which were only *figures* of the *spiritual* 'kingdom of God.' The Lord knoweth all those that *thirst for His* kingdom, and He will now seek them out, as He said in His recorded Word by 'Jeremiah' (xvi. 16), 'Behold, I will send for many fishers, and they shall fish them; and for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the *holes* of the *rocks*.' Yea, and they shall say, when they *see* the clear Revelation of the truth that is now 'going forth from Mount Zion,' and '*shining* forth from the *perfection* of beauty' (Ps. l. 2), 'Surely our fathers have inherited lies and vanity, and things wherein there is no profit. Shall a *man* make gods *unto himself*, and they are *no gods*? Therefore I

will this once cause them to *know*, I will *cause* them to know *My* hand and *My* might; and they shall know that my Name *is* The Lord' (Jer. xvi. 19-21); and please to read the chapter through to your family, and any who may receive the Word of Life, and the Lord will give you *the light* as you read it, and whatsoever may be *appointed* by us for you *to read* from time to time, as it seems you are willing to become a worker in the Lord's vineyard, to set forth the 'Word of the truth of the Gospel'! We wish you particularly to notice these last words, for 'Shiloh' is *the Truth* of the 'Gospel,' or the *fulfilment* of the Scriptures of truth—the *recorded* Word, wherein stands the Word of *Prophecy* which foretells of His *coming*. The wheels of Providence have been *going round* ever since the *first promise* was *made*, and now the Promise is *brought forth*, so that the Word that you *have from us* is the 'Word of the truth of the Gospel'! The 'gospel' has been 'preached' by many (in mystery) who have been *visited by* the Spirit for that purpose, but now the truth and Light of it is come unto you, the Word of the '*Right hand*' of the Lord, as it is said, 'and they shall know that my name *is the Lord*,'—the *Word* of His power is 'the Lord,' the 'Spirit of Truth'; so *the 'Word'* (God) *revealed in man* is the 'Lord Jehovah'! even God *now here upon* earth. As it is written in John i.—'In the beginning was the Word' (*i.e.*, the 'beginning' of God's world, the new creation of the promised *New Life* in man), 'and the Word was with God, and the *Word was God*.' And it further adds (verse 4), 'In Him' (the Word) '*was life*, and the life was the light of men';—so it is *this*

'WORD' that now goeth forth from Shiloh, that is the '*Saviour of the world.*'

See then, dear Brother, how necessary it is to *receive* the 'Word of the truth of the Gospel,' in which alone is Salvation from error and falsehood, and *without* which you 'perish from the way,' as it is written (Ps. ii. 12), 'Kiss the Son, lest he be angry, and ye perish *from the way*, when his wrath is kindled but a little. Blessed are they that put their *trust in him.*'

Now see the Word of prophecy in the Psalms concerning Shiloh (xxii. 22), 'I will declare thy name unto my brethren; in the midst of the congregation will I praise thee'; and the Word by George Turner (who was visited of the Lord for a time) saith, 'My *Son* Shiloh is not God, but man like another man, only *made spiritual*; he must not be worshipped; all I require of you is to *receive* him and to treat him *kindly.*' Well now, here he is '*declaring* the Name,' or power, or truth of his Father—God, unto his brethren *from among whom* he is 'chosen,' as it is written in the Scriptures (Ps. lxxxix. 19), 'I have laid *help* upon one that is mighty; I have exalted one *chosen out* of the people.' Verse 22—'The enemy shall not exact upon him; nor the son of wickedness afflict him.' Verse 23—'And I will beat down his foes before his face, and plague them that hate him.' Verse 24—'But my faithfulness and my mercy shall be with him; and *in my name* shall his horn be *exalted.*' And xci. 14—'Because he hath *set* his love *upon me*, therefore will I deliver him; I will set him on high, because he hath *known My Name.*' Verse 15—'He shall *call* upon me, and I will *answer him*; I will be with him in trouble; I

will deliver him, and *honour* him.' Verse 16—'With length of days will I *satisfy* him, and *shew* him *my salvation*.' Again, viii. 1—'O Lord our Lord, how *excellent thy name* in all the earth! who hast set thy glory above the heavens.' Now, Brother, the 'earth' here is the man who has the Living Word *revealed* in him, even the 'man Shiloh,' and the name or Word of the Lord is *excellent* in him because it *excels* man's wisdom, and is the very perfection of the truth of all the Word of prophecy that ever was given; so God *hath* 'set His glory above the heavens'—*of man's wisdom*, for in Shiloh is the Wisdom of God that shall redeem all, and the Grace of God is given unto him, not for *himself alone* but for you all; for though God *has made one* His 'storehouse,' yet He has not set that one *above* his *brethren in nature*, no, no; he is the '*servant*' of all, and he (your *brother*) counts it his honour, pleasure and happiness to be appointed a '*doorkeeper*' in the Lord's house.

Again, it is written (Joel ii. 32), 'Whosoever shall call upon *the name of* the Lord shall be delivered'; now the 'wisdom' of *man* saith, that this 'calling upon the name of the Lord,' here mentioned, is to make (what they *call*) 'prayer' in a *form, by words*, but it is not so; to 'call upon the name of the Lord' is to receive and *obey* the Word of life through the 'appointed' instrument, 'receiving *with meekness* the ingrafted Word that is *able to save* your souls'; for if a man *receives* the Word that is here come, he has the 'intercession' *in himself* and is *all* 'prayer,' all his thoughts are *prayer*, all his meditations *are prayer*, for they are *in the spirit*; God is *in all* his thoughts, his heart is in God and

God is *in his heart*, and he *need* not use a *form* of *words*, yet if he should do so with his tongue, he prays 'according to the will of God,' *his* words are *light*, and God—who '*is Light*'—cannot deny *Himself*, therefore *such prayer* is heard and accepted and *answered*. See 1 John iii. 22—'And whatsoever we ask, we *receive* of him, because we keep his commandments, and do those things that are pleasing in his sight.' And then in the next verse, you are told what 'this commandment' is, 'That we should believe *on the name* of His Son Jesus Christ';—take notice, it is to believe in 'the name,' and is not that to have the Power of Light and *Spirit of* 'Christ' embodied in you? and this is that '*one* faith' and that '*one* Lord,' and that '*one* baptism,' that makes a man *one with* God; this is that *saving* faith that makes a man a '*partaker of the Divine nature*,' for the 'faith' of which *the Scriptures* speak, is not a mere 'believing' as men call it, but it is the 'faith of God's elect'—'Shiloh,' it is a being '*baptized into the Name of God*.' This is *that* faith that is the 'Gift of God,' which destroys the 'old covenant' of 'sin and death' in a man; this is the work of faith with *power*, for this faith is the 'power of God' which puts a man in actual *possession of* eternal life; and this is the 'great commandment in the law,' even in this very 'law' or Word that now 'goeth forth from Mount Zion.' For how could a man *love* God, according to the 'great commandment,' until this *union* takes place, of God and man? he could not! but this is the 'new covenant' *of faith*, and if a man stands in this *order* he is always 'heard of God,' because he obeys—by the power of God *within* him—the '*great commandment*.'

And then follows the next, 'which is like unto it,' 'And love one another, as he gave us commandment,' or, 'Thou shalt love thy neighbour as thyself';—now you are not to understand this *in the way* it was understood *under the old* covenant, for 'He that sitteth in the throne saith, Behold, I make *all things* new';—a 'new heart,' a new understanding, a *new life* men must have!—but the *meaning* of this commandment Wisdom *giveth unto* you thus,—you are to love your 'Brother' that is now sent unto you '*in the name of* the Lord,' and not hate him *for bringing* unto you the 'glad tidings,' viz., that God the Divine Word is now raised up in man on the earth! God has now invested man in the power of His Light and Truth, which is *His Name*. Then will you not now say, 'Blessed is he that cometh in the Name of the Lord! Hosanna, blessed be the kingdom of our Father David, Hosanna in the highest!!' This all will surely say that '*know* the joyful sound,' they will all unite in this, as saith the Word by Joanna Southcott, brought forward in our Second Book, 'The Vision of Judgment, Continued, or the Trial and Reward of Faith,' p. 35 in print, please to read the communication, particularly mark the lines near the bottom. [For Reprint, *see* pp. 136, 137 in *this* book.] Here you are shown clearly of the Lord's coming *in this way*, giving the light of His Word, and fixing His Standard of Truth in man, unto which all must come that all 'jarring discord may cease,' and that perfect peace may abound among the people; that ye 'be no more children, tossed hither and thither with every wind of doctrine' (Ephes. iv. 14), but that every 'heart be

established *with grace*, not with meats' (Heb. xiii. 9), *i.e.*, with carnal ordinances which 'gender bondage,' which 'yoke neither we nor our fathers were able to bear,' because they gave not Divine life to man, they brought not perfection, they did not bring man *nigh unto* God, they could not unite *man to* God.

But now Jesus is come in the Spirit, who is a 'Minister of the Sanctuary' and of the true 'tabernacle which God pitched, and not man'; a Minister of the true circumcision; so now you must be brought '*nigh* by the blood of Christ,' which 'blood' is the Spirit—even *this Word*, which is the 'Rod of iron' that shall 'break the Assyrian to pieces' everywhere, it is the 'Anointing' power that shall 'break every yoke from off the neck' of the disciples, and bring them to Zion with everlasting joy upon their heads. See Isa. x. 24-27—'Therefore thus saith the Lord God of hosts, O my people that  *dwell* in Zion, be not afraid of the Assyrian' (the evil power); 'he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt';—take notice, *this* 'smiting,' 'Satan' *did* in one, but his power is now destroyed *in that* one, as saith the next verse, 'For yet a very little while, and the indignation shall *cease*, and mine anger *in their destruction*. And the Lord of hosts shall stir up a scourge for him' (and that is *this* Word, that shall drive him from among men, and his power shall be slaughtered) 'according to the slaughter of Midian at the rock of Oreb; and his rod upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass *in that day*, his *burden* shall remove away from off thy shoulder, and

his *yoke* from off thy neck, and the yoke shall be destroyed *because of the Anointing.*'

So you see Brother, that *this law* that 'goeth forth from Mount Zion,' is the fire to burn up all weeds that hindered the growth of the pure seed of Life, or prevented its springing up within you; the Lord has been kept 'pressed down' and burdened, even 'as a cart is burdened that is full of sheaves' (Amos. ii. 13); you have loaded him with burdens of *ceremonies*, and made him to *serve with your sins*. Read Isa. i. But *now, here is* the 'perfect law of *liberty*' come unto you, and 'whoever looketh therein, and continueth, being not a forgetful hearer but a *doer* of the work; this man shall be blessed *in his deed*' (James i. 25).

And now dear and beloved Brother Hague, your obedience is well pleasing unto the Lord, and also those with you, 'cleave unto Him' therefore, who is now come unto you in his Word of Life; and work, for the Lord is with you. Read this Word unto as many as may be disposed to hear it, and great Grace shall be upon you and all that shall *receive* it. And as you have parted with your beard (the outward *form*) for the Lord's sake, you shall have the *venerable* 'beard' of *eternal life* growing within you. [See his remarkable Epistle on 'the Beard,' of November, Year 5, Vol. I. p. 118.] The Lord 'rejoices over you,' yea, 'with singing' (Zeph. iii. 17); Fear not, dear Brother, for the Lord will bring you *to honour, according to His Word*, because you have left all for His sake, and you shall *rest* with us in the bed of love.

From THE UNITED ZION,  
THE LORD IS HERE.

P.S.—You are to assemble together on the day called Sunday, not that you are in bondage to *any day*, for you are now ‘*in the Lord’s Day*,’ which is the *Light* of His Word; but the Sunday is the most convenient for you, and let the Word be read without using any *form* at all, but meet in love, and the God of peace and love shall be with you, yea, He is *in you* that *now receive* His Word, for *this* ‘Word is God’! Give our united love to our brother Bentley and your wife, stand fast in the Lord, quit ye like men, be strong and *fight for* His Kingdom, and ye shall be more than conquerors through Him that loveth you. You will have the Word sent unto you for the *instruction of all*. You inquire, dear Brother, if this is not the time that Shiloh was to visit the different places, that the people may see him and receive him; you have judged right, it is, and blessed are you who receive him *in the Spirit*. Fare ye well.

[When the marks of humility and obedience are perceived in any, Zion at once ‘lets himself go’ (so to speak), and *freely expands* under the *receptive* influence, to *pour forth* knowledge into the *open* heart. And *every word* of his may be *realised* by such, who see that God has made His creature ‘Shiloh,’ ‘heir of *all things*’; and that they become ‘*joint-heirs* with the Son,’ by receiving His *Word*, in which is Wisdom, Love, and Truth, the offspring of the Glorious Invisible Mind—called God, *born through* the human faculties for communication to us, that *we may* ‘put on Immortality.’ But, *mortals* as we are in our own *nature*, we must beware of looking *outwardly*, and encouraging vain expectations for the

*material* life, above our fellows on the earth; here's where many of the *first* believers were misled in their own judgment, thinking to obtain advantages *out of the common*, by their 'prayers'; which indeed, would be but a relic of the old system, which must *entirely* perish in thought and deed. Every *spiritual* desire *is granted* 'beyond our utmost wish'—if we *take the name of* Christ, and know that he *prayed for* us, into life eternal.—November 22, Year 73.]

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IX.

*August the 13th, Year the Fourth.*

*To Mr Pierce.*

DEAR AND BELOVED BROTHER,—Blessed are you and all whose hearts are formed by the same hand, and that is Love; is it not well said that—'Many waters cannot quench love, neither can the floods drown it' (Cant. viii. 7). And that blessed *Spirit* is now going forth 'like a devouring fire,' and will surely find out all in whom is a *spark* of the Divine principle dwelling. Your letter, Brother, makes my heart resound with praises, because Christ is now beginning to 'see of the travail of his soul, and to be *satisfied*' (Isa. liii. 11), [*see* letter of June 4, Year 11, on this, Vol VIII. pp. 77-82]; and did not the Lord say by Joanna these words, viz., 'Those that for my kingdom *thirst*, in glorious triumph it shall burst'; and could or would God forfeit His Word—his *promise*? No; He said he would 'avenge His own elect, who cried day and night unto him'—*for vengeance* upon the *Adversary*; so He has done,

and will go on *to do*, in every heart that longs for Him in the power of his light, love, and glory, to reign in them alone without a rival, until they shall fully know *in spirit* the power of the words, viz., 'Ye shall tread upon serpents, and scorpions, and upon *all the power* of the enemy, and *nothing* shall by any means *harm* you'; which promise remained to have its fulfilment in the 'believers in Christ,' in this *very time*—the 'latter day.'

Zion is rejoiced to see the 'everlasting doors' (the *hearts* of men and women) *opening* to let the 'King of Glory in,' well knowing before pen was put to paper, by the Spirit of Wisdom and Revelation, that Almighty power *should accompany* the Word, carrying *conviction* to every heart where *love* was already in the *seed*, and where the knowledge of God was *preferred* to everything else; these are they that will surely *know the voice* of the true 'Shepherd,' and will say, 'Lo! *this is our God*, we have waited for Him; He *will save us*; He will be our Guide even *unto death!*'—that means, of all evil or darkness in you (Isa. xxv. 9).

Yes, Brother, the 'meek will he *guide* in judgment,' the 'meek will he teach *his way*' and 'guide them into all truth,' because God has now brought forth in the Instrument of Life, what He spake by His Spirit in the Prophet 'Balaam' (signifies 'their destruction'), Numbers xxiv. 17—'There shall come a Star out of Jacob, and a Sceptre shall *rise out of Israel*';—'Jacob' means 'a supplanter,' or 'deceiver' or 'a heel'; and 'Israel' the 'Prince of God' or 'Prevailer *with God*'; these two characters or *principles* stand in one man now in 'the

end,' who is Christ's heel, and by whom (as an instrument) God works to *supplant* the power of 'Satan,' to deceive and 'prevail against' *that Spirit* by His Almighty power and wisdom ; shown under the figure of Jacob's deceiving Esau, and taking from him both his birthright and blessing, which was done by obeying the voice of the woman ('Rebekah'); even so is the substance, for by obeying the voice *of the Lord by* Joanna (the 'Gift and Grace of God'), her '*son*' is now become the Prevailer with God for the fulfilment of the promise, viz., 'The woman's *seed* shall bruise the serpent's head.' And this is that 'Jacob' or 'Israel' *out of whom* the 'Star and Sceptre' was *to arise* in 'the end,' and this 'Star and Sceptre' is the *Kingly* power and *Priestly* office, which is the power and light *of the Word*; these (the Word says), 'shall smite the corners of Moab, and destroy all the children of Sheth'; now the 'corners of Moab' mean the power of falsehood, that has *built* its stronghold *in man* by means of darkness; and the 'children of Sheth' mean all false doctrines, the *offsprings* of man under the influence of the 'Powers of darkness' ('Satan')—*their wisdom on the Word* of the Lord; and this, the '*Spirit of truth*' will do now everywhere, until the '*mountain* become a plain,' as saith the Word in the Psalms (cxxxvii. 8-9)—'O daughter of Babylon' ('confusion') 'who art to be wasted; happy he that recompenseth unto thee thy deed which thou didst to us. Happy he, that taketh and dasheth thy little ones against *the rock*'—of Truth; and now 'he that dasheth in pieces' is come up, for God has fulfilled in His Instrument what He said in His Word, please read 2 Sam.

xxii., which *never had* its fulfilment in *any* man *until now*, and with it read 'The Fourth Book of Wonders,' and particularly mark p. 44, and you will find that the *Psalms* and *the Prophets* must have their fulfilment in the *son* that *was born of Joanna* in the year 1814.

This chapter shows you those sorrows, tribulations, strugglings, and fightings, which Zion had to go through in the conflict with the spiritual enemies of God and man; it shows you *the* 'death' that must be endured before death *could be conquered*, or before life could be brought forth; but you will find the 'woman's son' triumphing over all the enemies, in the Name of the Lord, all which you will have explained in a little time hence. The chapter is the experience, not of a King 'David' of old (nor any other that ever was upon earth), but a *prophecy* of the sufferings, death and victory of the 'Son of the Lord's handmaid'; and so stand *all the Psalms*. Ah! will not this, think you, 'turn all the wise men *backwards*, and make *their knowledge* foolish'? It surely will, and prove that God *is only wise*, and men *alone* do err. The Psalms are the experience of *one* 'in the end,' of whom it is written, 'I have found David My servant; with My holy oil have I *anointed* him'; a man *after my own heart*, he '*shall do all My pleasure*'; —the union of God and man *makes* a 'David,' God destroying the evil life in man and establishing in him the good, which is God's *Image*; 'David' signifies 'Beloved,' and how could he be a man 'after God's own heart' *until* he had God's image *formed in him*, and was brought into union with his Maker, *i.e.*, to be *like* God, and by means of God's power in him be *empowered*

to do the Lord's pleasure. *Did* the Lord's pleasure prosper in the hands of David of old (according to the letter), to the *utter destruction* of Satan's power *over the earth*, or *was it done* in *any* age of the world? Ah men! you have *not known* the 'ways of the Lord'; but now is 'the time' that the 'walls of Jericho shall fall down' flat, never more to rise (and that universally), by the 'sounding of the ram's horns.' Now Jericho means 'the moon,' so you may see *what is* to fall down, by Joshua and his men sounding the ram's horns; but why are these horns used?—you know that a ram is a sheep, and you cannot make him a goat, and the ram goes 'before the flock'; but we will come to the point. The 'ram' stands for one particular man in the end—one of the *believers* in the Scriptures and in the Woman's Visitation;—who though a 'sheep,' Satan is permitted to enter and *form* himself *in him*, to work and fight *against* the Kingdom of God; so 'Satan' *becomes the* ram, because he entered into the 'ram' or 'sheep' (the man) who was *with the flock*, *deceiving* him with all manner of unrighteousness (2 Thess. ii. 10) to oppose the decree of God, *disguised* in the 'sheep's clothing' (the Scriptures) and lurking in secret in the heart of the man, *blinding* his understanding that he *could not see* the '*true light*' of the Lord's Word, without which there was no '*Life*' for man; and the man being *thus blinded* by the 'Spirit that blinds'—*Satan*, stood yet in his own wisdom, and *partly* in the wisdom of God (by *the Word* being in him), and was not only in this '*divided*' state himself but taught others to be the same, still taking part with the tempter ('*natural*' sense and reason) *against* God's just equit-

able and *merciful* plan of Redemption; and so 'Christ'—the 'Wisdom of God and the Power of God'—*was crucified between* these '*two* thieves,' viz., 'the devil' (darkness) and his own self-will; and this was the way Satan '*pursued the sealed of the Lord,*' but he was '*caught in the thicket,*' and met his own destruction, which you will hear more of at another time. [See Vol. II. pp. 65-67, Epistle, Year 7.] But O what were the sufferings of the creature, when he found that '*Satan*' had *made* him *the* 'Judas' to betray the Lord (and he was also *the* 'Peter' that denied Him)! be assured that he was ten thousand times more affrighted, than Joanna was to find 'the serpent in the barley field.' [See Vol. I. p. 175.] *What must* his sufferings be, to be condemned *as* 'Satan' and 'Judas,' when *God showed* him that he was a thief and had the 'bag of deceitful weights' *in his heart,* by which he *stole* away the *true meaning* of God's Word—the '*Holy Scriptures of truth*'?

Now in Joanna's Writings 'Pomeroy' is spoken of as 'Judas,' but it is the man who stands *as Pomeroy in the end,* that is the fulfilment of the words, first the evil is formed in him and then the good at *the last,* when evil is no more; and *this* 'Pomeroy' was *the* 'Judas' into whom 'the devil' entered, as before described, who by holding with 'Satan,' *betrayed* and *denied* the Lord; and when he found that *he had done* this, he *confessed,* saying, 'I have sinned; in that I have betrayed innocent blood!' and he 'cast down the thirty pieces of silver' (his own wisdom, composed of the 'world, the flesh, and the devil'—the evil Three or 3-0, which *shine* as silver in the estimation of the 'natural man')

that he *sold* him for, and 'went out and hanged *himself*,' *i.e.*, he destroyed his old evil life or *self*, and *fell* headlong into the '*potter's* field,' and 'his bowels gushed out.'

This potter's field is Zion—the 'field to *bury strangers* in'; and think *what* a '*Stranger*' the Wisdom of God is on earth! Yet in this field—God's *wheat* field—the *grain* is produced that composes that 'one loaf'—the 'Bread of Life' for all.

But oh, was not the creature deprived of *all comfort*? *what* comfort could he find *in this world* any longer! and what fear and trembling must he have had (think you) to be made '*accursed*' and die *the* spiritual '*death*'? being *found* '*in* the transgression,' and to have the Lord *saying unto* him, with a terrible voice of thunder, '*Thou art the RIVAL FOE of the ALMIGHTY FATHER! Get thee hence SATAN, thou art an OFFENCE unto ME!*' [This was the crushing accusation and sentence, this individual *soul* 'Zion' had to bear for the race, being so identified *with* the Spirit of error (that was 'in the world') that he became the very '*Adversary*,' having come (been *brought*) *in contact with* God, and was therefore consigned to the awful doom of (in his imagination) *everlasting* banishment and inevitable '*hell*' of remorse and dread. But as the glorious sequel of the Revelation displays, the Love-decree was, that by these sufferings (for a '*moment*'—but *eternal* to the creature who *could see no* end to them) the false Spirit should be *divided* from the soul, and perish, leaving the pure humanity (*purged* from guilt) to *unite with* the Heart of God's Love and Wisdom; and so the ever-living *Truth* is born

into the world! And well may the being, who was the subject of this experience in spirit, be *confident* that his *Word* shall *prevail*, and carry *conviction*, where love and desire *is*.—C. B. H. November 24.]

O my dear friend, man may speak to man but the voice is but a puff of wind, but to *hear* the 'Voice of God' *sounding within*, is much louder than ten thousand thunders, striking terror through the being, as a God *driving* him *from* His presence like 'Cain' *the murderer!* and to *feel* himself *really* the *very character* that *murdered* the Lord!

We ask, what must be the sufferings of the creature to be cast *with* 'Satan,' and to be—for a time—'delivered up to him,' given up to the '*Powers of darkness*' to be 'tempted' and 'tried'; to *feel* the 'angry' *frowns* of God—the sword of Divine *vengeance* going through his soul 'drinking up his spirits,' and the dark Spirit with cruel temptations, also boasting over him that *he now* had him, and that God had given him up to him *for ever* and ever,—notwithstanding all his *desires for the 'Kingdom of God,'* all his temporal sacrifices, and prayers and cries for 'Satan's' destruction! O how was he buffeted in this horrible 'pit of hell,' in which he was shut up (*as by the decree of God*) in an *eternal* 'prison,' shut out from the Divine presence, and sunk in inevitable gloom and woe; for God, angels, and men seemed to pour contempt upon him, and he thought himself the most execrable of all beings—'*the basest of men*'! Thus he drank the *dregs* of the 'cup of trembling,' in which the Scripture is fulfilled in Isa. li. 17, and then read verse 21 to end of chapter. So you see, because of the

spirit of fornication being found in him he *was* 'delivered unto Satan,' but knew not *at the time* of his great tribulation, that it was 'for the destruction of *the flesh*, that the Spirit might *be saved* in the *day* of the Lord Jesus' (1 Cor. v. 5), this is the *fulfilment* of that mysterious passage. Again, see Dan. xii. 1—'And *at that time* shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of *trouble*, such as *never was* since there was a nation *to that same time*; and (Mark) *at that time* thy people shall be *delivered*, every one that shall be found *written in the book*';—and now, my Brother, ask when was *the time* deliverance came to any people from the evil power? surely never! nor could there be any until this 'time of trouble' was passed through, until Zion *drank* the 'dregs of the cup of trembling'; but now the 'curse' is upon the Spirit of blindness ('Satan') itself, and every one shall now be delivered that is found written in Zion (by belief) who is the 'Book of Life,' and all you who *receive* this blessed *Word of Life* through Zion *are* written in *that book*, for your names are written in Zion's heart and your deliverance is sure, even as Zion *is delivered*.

And now you may read of this *mystery* of Zion's *travails*, Fifth Part S. E. F. (Continuation of Prophecies), pp. 98, 99, and Second 'Book of Visions,' through, particularly notice from p. 10 of the 'Vision of the Seven Angels and the little green plant,' read it with great attention, and the Lord will give you the *light* of it, now that the *substance is come*.

Well now, here is the mystery of the 'seven rams' horns'; the very man that had to stand this 'fiery trial,'

viz., to have 'Satan' cast *in him*, and to bear the *fulness* of his sentence *as* 'Peter,' viz., 'Get thee hence, *Satan* !' etc., this same man has now had given to him the 'Horn' of Almighty power, *i.e.*, Wisdom, to throw down the walls of 'Jericho' over the whole world. This is the 'battering ram' that shall break down all their 'walls.'

And now, you know it is said in Joanna's Writings thus, 'If man is the sufferer, man must be the Judge'; —no man *could be* the 'judge' of the wonderful prophecies by Joanna, or of the Scriptures, until *one* went 'to the bottom of every truth' contained therein, first, to die *the* 'death' mentioned, and afterwards to *rise from that* death into Divine Life, and 'fatal' (saith the Word by Joanna) 'would it have been for *all* men, if none would *undertake a journey to find out* the truth,' of these things; and the *fatality* of it was this, that if one had not *died the death*, 'life and immortality could never have been brought *to light*,' all must have perished *without the light*. But it was the appointment and decree of God that one *should thus die* 'in the end'—the 'death *unto sin*'—that he might 'live unto God' (Rom. vi. 10), having in him the 'Spirit of Judgment' to bring all to the blessed Light of Life, that they might *live* also; as it is written (Heb. ix. 27), 'It is appointed unto man once to die, but *after this* the judgment; *i.e.*, the Judgment of God whereby he decides the fates of 'men and devils,' as saith the Word (Acts xvii. 31), 'Because He' (God) 'hath *appointed a day* wherein he will *judge the world* in righteousness *by that man* whom he hath *ordained*,' etc., fulfilling the two following passages (Jer. xxiii. 5, 6), Behold, *the days* come, saith the Lord, that I will raise

unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In *his days* Judah shall be saved, and Israel shall dwell safely ; and this his name whereby he shall be called, 'THE LORD OUR RIGHTEOUSNESS' ! and read Jer. xxxiii. 14-16, and *see* the '*Branch*' mentioned in the 'pot of earth,' in the 'Book of Visions' before alluded to.

Here then, is the 'United Zion'—the 'Wisdom of God and the Power of God' *in man*—who is the 'third part,' for 'the third *in the Trinity* is man,' and this *part* is brought 'through the fire,' *refined* from the corruption and dross of the world of sin, by the 'Spirit of Judgment and the spirit of burning.' Read Zech. xiii. 9.

And now, my Brother, let your heart be enlarged, get rid of the idea of *sexes*, for there is no sex in God, for *the* 'he' is *the* 'she,' and *vice versa*, only that the Lord is pleased to use this mode of expression *to us*, to convey to our understanding how His Almighty *generating* power of eternal life, is now put forth in man. Christ is your 'helpmate,' and that is God *in* man ('Adam'), and who shall stay His hand, or say, 'What doest thou?' . . . Now dear Brother Pierce, we have sent you herewith a copy of our answer to our Brother John Hague of Chatham, which you will please read to any of our Brethren ; and as you are willing to become a volunteer in the Lord's work, you are appointed to read the Word to the people, and we refer you to John xi. and Ps. i. and ii. Remember you are not in bondage *to any day*, for all days are now lost in the blessed 'Sabbath' of *rest in the Lord*, who is now *come unto* you to be *with* you—'*your Brother, in the end.*' . . .

[Directions are here given for meetings—without *any form*—and readings of the Word of truth (as in the previous letter), and as the mind is enlightened, remarks may be made to strengthen in mutual faith, but *little* is to be *said*, and let it be *according* to the *truth*. ‘Take good heed to this’ (he writes), ‘that not one word *of darkness* is spoken; but we expect visiting you shortly, and will set all things in order among you.‘]

‘Christ’ is the *end* of all *forms* of ‘worship’ (so-called), so continue to read, edifying each other in love, reflecting and conversing together *on the goodness* of God now *proved*; be easy and free, and remember that ‘God is Love,’ and you who love Him are His people and kingdom *here*, and you will *increase* in light and love daily; be of one mind and spirit, waiting together with patience, and the Lord will ‘pour out his spirit’ upon you all.

We beg to recommend to your love and notice our Brother Phasey, who took a journey from his home out of pure love to the Lord; receive him as a Brother. You will from time to time receive copies of letters we receive from various inquirers, with our answers to them, and your letters with the answers will be sent to them.

*From* THE UNITED ZION,

THE LORD IS THERE.

Accept of our kind love, and the same to our Brother Kirk, who you say has taken part in the blessed work; it rejoices us to find you making yourself active in the Cause; also to hear of what our Brother Brentnall is

doing. 'Many shall run to and fro, and knowledge shall be increased.'

We shall thank you to send a copy of the 'Jews' Epistle, as soon as you can, to Mr Samuel Swires, Coal Merchant, Ashton-under-Line, Lancashire.

We have written to Mr Finlayson, one of Mr Brothers' believers, and send you a copy, which will tend to the instruction of all; nothing shall be wanting on our side to give you instruction, and every information in everything, and you will be our affectionate and incessant care. . . . The Book we mentioned to you, will not be ready just yet, as our finances are but low to go on with; do you wish to have any of those already printed sent unto you? In our next you will have some explanations respecting Mr Foley, which no doubt you will be glad of, as the people *stumble* so much *about him*.

You may tell them that the *way* they have been *planning* for the Lord to come, could not be the Lord's plan, for His way and working was unknown to all until He himself *made it known*, as clearly set forth in our writings. Please read from p. 21 to p. 27 of 'Divine and Spiritual Communications on the Prayers of the Church of England'; see Mr Foley and all other men were 'out of breath,' *i.e.*, they had not the 'Breath of Life' to *go on with* the Lord's work. See p. 22 at the bottom, that the 'Spirit must descend in the end upon some faithful friend,' that should 'declare all the truth and make all clear,' and none could do this without the Spirit of the Lord coming *down* as He said. Do the people want God to come as *they see* or think *right*? Has 'Foley' the *Spirit, to do this* work? He was a

faithful servant *in his time*, but must *bow now* to the Wisdom of God in Zion, and not *find fault* with the Lord's *choice*. [See preceding volume, pp. 257-358, work of January following, Year 5. Answer to Mr F.]

[Conscious that he has to *newly*-inform the minds of his first receivers, in *every* point contained in the Scriptures and all prophecy, and of his power to impart a *world* of new knowledge, both to correct and save, Zion is filled with affectionate *anxiety* over them in this early stage, knowing that by 'Patience only is the victory won,' *i.e.*, over old self, old desires, old expectations in outward things; and thus his continuous exhortations to *persevere*, in hope of sure reward. Now, this inception and beginning of the 'Church of God' (as a corporate body) on the earth, is to serve as a pattern for all future believers, that they may escape the errors of wrong judgment and wayward wilfulness, that these 'early Christians' were subjected to for our sakes. Men have presumed in all ages to set *themselves* up as 'judges' of the Word given through the prophets aforetime, *down to* Joanna Southcott, whereas no 'judgment' of Divine things could be gained, till the 'journey *beyond the Grave*' was undertaken; and the one who *returns from* death, alone can know the 'secrets of Immortality.'—November 27, Year 73.]

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X.

*August the 14th, Year the Fourth.*

To Mr Brentnall.

DEAR AND BELOVED BROTHER,—We received your kind letter yesterday, but were at that very time preparing

a small packet of writings for Mr Pierce, and could not answer yours by the same post.

We are delighted that you and the friends at Nottingham have met so comfortably, yea, Brother, the Lord in Zion rejoices over you all as his faithful *children*; did not He say by the dear Joanna, that he had '*solid* men that would stand with him in the end'? And you have 'received a Prophet *in the name* of a Prophet,' and you will surely 'have a Prophet's reward';—*i.e.*, you have received him that is *sent* unto you in the name of the Lord, and you say in your heart, 'Blessed is he that cometh in that name or power, to give us the *light* of the Lord's Word.' This is the language *of your heart*, and as you stand in this order, the Holy Spirit of light and love can and will be poured into your heart, that you may enjoy that blessed Man-sion '*where Jesus is*'; for when the Visitation came to the woman Joanna, to *claim* the promise, and to give forth the Word of Prophecy, it was the 'house of the Lord in its first glory' that *came to Zion*, and now since that time the Lord has 'shaken all nations,' for 'all nations' stand in a man—the man 'Zerubbabel,' seven evil nations or 'devils' which inhabit the minds when 'without God in the world'; but it falls to the lot of one man *in the end*, to go through the 'fiery trial' to have those 'nations' (*met together in him*) cast out, and then to have in him the 'Seven Spirits of God' (Isa. xi.), the 'good nations.' So one man is 'all nations,' and although *all* 'evil' did stand in him, as described, yet under all, there was a '*Seed*' in him that desired *above* all things *for* the Lord to *come*, and reign in him, and *destroy* the evil; and now '*the desire of all nations*' is

come, and 'the glory of *this latter* house shall be greater than the former, saith the Lord of hosts.' Please to read this chapter (Haggai ii.) to the Brethren, for the fulfilment of it is now come; and be assured that in every heart where the *same desire* after the glorious reign of 'Christ,' *instead* of the evil powers, is implanted, that man or woman will now be filled with glory.

Let this be *your faith*; and remember that it is 'Peter' that *writes this* unto you, and he, being by the power of God brought to know the light and truth, and to have the 'Kingdom of God' *established* in him, is *called* to 'bear this faithful witness' *for* God, and to strengthen his dear Brethren who have been plagued with the 'powers of darkness' like himself, but in him *to the fulness*. O could I but tell you, dear friend, of the sufferings from this cursed 'enemy of God,' you would feel grief and sympathy to know what Zion *had* to *go through* for your sakes! 'Zion has been ploughed as a field' (Jer. xxvi. 18); 'the ploughers ploughed upon my back; they made long their furrows' (Ps. cxxix. 3) — 'they came in upon me as a wide breaking in of waters' (Job. xxx. 14), but this was the decree of God, to fill my heart with vengeance against the power that *caused* my 'fall,' and was the cause of all the persecutions of the Lord's servants in all ages, and at last brought such sufferings *on the* 'Son of God.' I was given by the Spirit of God to *see* it in its real colours, I had such a view of its temptations and trials of mankind, that my heart was broken with grief, and my soul was 'clothed with *vengeance*' against this wicked 'Haman,' and *as* 'Esther' I took my life in my hand (as it

were), saying, 'Well, if I perish, I perish!' and I rose up in desperation and fury, and cried unto the Lord, '*Why* did he leave man to his power; and I *asked* the Lord *why* he did not fulfil the promises that he made *to man*? and I boldly *told* the Lord, that if he did not, none would acknowledge him *to be God*. And I demanded of him, upon the ground of *His own Word*, to cut off Satan's power, and to *reveal* to me His *hidden* Name!

I *demand*ed it *of God*, for I was desperate by my sufferings, I cried and roared unto God; I stamped on the floor with rage until the house shook where I was in, and cried before the Lord with almost frenzy, till my strength of body was gone; and the Adversary (the 'man of *reason*' or 'natural' wisdom) standing at my right hand to resist me (*see* Zech. iii.), and this for days together, for my heart was so filled with vengeance against the Satanic influence, that I was moved with supernatural power, and in this is fulfilled what is written, 'He put on the garments of vengeance for clothing, and was clad with zeal as with a cloak.'

And now I ask you, my dear Brother, if this is not the Woman's *likeness* that the *true* 'Sharp' has *taken*? For O it was a *sharp* and sore conflict with the 'Powers of darkness'; *now* was the *moment* of decisive *death*, or a glorious victory! but *knowing* that God's *honour* was engaged to fulfil his promise, 'the sword cleaved to my hand, and my hand cleaved to the sword,' read here the 2nd Book of Samuel xiii., particularly mark the 10th verse; and read chapter xii. of the same Book, for therein is contained the account of

*the wars of the Lord with the 'Powers of darkness'; it is all a prophecy of 'the end,' and shows you the glorious victory of the 'Woman's Son'—'David,' gained over the evil powers by the power of God.*

Now read the 'Song of Deborah,' Book of Judges v.; the woman's hand has cut down the powers of darkness, her 'seed *has bruised the serpent's head*'; see verse 11—'They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteousness of the Lord, the righteous acts of his villages *in Israel*; then shall the people of the Lord go down to the gates';—*i.e.*, they shall be *let into* all the mysteries of the Kingdom of God.

We now refer you to Joanna's book, entitled, 'Explanation of the Parables,' published in 1804, pp. 89, 90; of the wise philosopher that dug at the end of the shadow at the turn of the day, and found great riches;—the 'turn of the day' means the *end* of Satan's reign, when the 'evil day' should end, and the glorious Day of the Lord should begin, *turning* the long night of darkness away, and bringing in *everlasting righteousness*; which is *now done*, Glory be to God!

And now, my Brother, be not discouraged at not selling the books; did not the Lord say, that his friends *would* 'have to bear the mock of fools in the end,' for a time; and that when the 'living waters began to flow, they would froth with fury e'en to *hear the sound*'; for they are looking for the Lord to fulfil His Word *according to their expectations*. In vain is their looking to Mr Foley, or any other that was *with Joanna at that time*; Mr F. was a faithful servant, but he must *submit* to the

Lord's wisdom (now that 'the end' *is come*) and let go *his own*, for the *Light* of the Word must come by the 'Manchild' who *was born of* 'Joanna' in the year 1814, and the moment that Joanna Southcott died, *the Spirit* came unto the man 'Ward,' in whom God's throne was to be established, and where God designed to come *in power* in the end; so 'the child was caught up unto God and to His throne'; and you are told that this '*mystery of the Manchild*' would 'not be known *until* the end.' So let none oppose God's plan but submit to His wisdom, and they will be *taught everything through* Zion, for the light of all must come by one that no one ever thought of, and *in a way* that no one *could* conceive, or how could 'all be *foiled* in their thoughts in the end'? Then blessed are ye whose eyes are now opening to *see* the glorious Light in Zion, for the 'Day-Star *is rising in* your hearts.' You will have some particulars about Mr F. shortly, that the people may see for what ends he *stood with the* Woman formerly. We expect shortly to visit you.—Fare ye well.

*From* THE UNITED ZION,  
THE LORD IS THERE.

[Can man on the earth, deny the prerogative and power of the Supreme Almighty Spirit and Invisible Intelligence, to work this super-natural *change* in *one* of their species, invisibly to their eyes, and *contrary* to *their* intelligence? What if the instrument has *no name in the world*, and of obscure origin and birth, and was *thus exalted* while his *person* was confined in a 'work-

house'? shall *these* things alter the decree of God, or make void *the Light* 'hid from ages and generations'! and now manifest through a *new mind*? All is *done by Spirit within* him, and he was thus *empowered* to boldly address the Deity and hold Him to His Word, which none but '*the Son*' dare do; and God *heard* the voice of *His own Spirit lost* in humanity or *become man*. Hence we have the origin of observance of 'St Andrew's Day,' when *this* man '*strong* in the Lord and the power of his might,' came out to the world; and this is *why* the Sunday previous to or on the 30th of November, has been and is the '*Advent*.'—C. B. H. November 30, Year 73.]

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# XI.

*August the 18th, Year the Fourth.*

To Mr Pierce, to be read to the Friends at Nottingham.

DEAR AND BELOVED BROTHER,—See 'Paul's' Epistle to the Romans vii. 14—'*For we know that the Law is spiritual*';—now let your heart be enlarged, and know that this Word—'*the Law*'—comprehends *all the* Word that was ever given *in prophecy* on the earth, which was bestowed, as it were, *in 'fragments'* to men and women in different parts of the world, a little to one here and another there; and now *these* 'fragments are *gathered together*' into *one* place, making 'twelve baskets' full, for not any '*is lost*.' The 'twelve stars upon the Woman's head' will show the light or the truth *of all*, so that the

'fragments that remained' *until* now—'the end,' will be found to be infinitely more than the 'multitude' has eaten in *time past*, and this is that great and spiritual '*miracle*,' typified in the Words of the Spirit by 'Jesus feeding the multitude.' [This forms the subject of a subsequent Epistle of September, Year 7, *partly* printed at that time, in which *the Miracle* is performed before our eyes—if *spiritually* opened, Vol. III. p. 197]; and the 'gathering up' or the gathering together of these 'fragments' in the *first* spiritual sense, is the 'gathering of the people unto Shiloh,' *see* Gen. xlix. 1-12, or the fulfilment of the words in John xviii. 14—'It is expedient that one man should die for the people'; and xi. 52—'Not for that only, but that also he should *gather together* in one the *children of God* that were scattered abroad'; these we say (in the first and spiritual sense) are the Words or Word of God, the myriad prophecies that have *come forth from* God, and given to men and women in all ages; and now *these* 'children of God' that have been scattered here and there over all the earth, are gathered together *in one, i.e.*, into one man's heart, fulfilling the Scripture (Ps. cxxvii. 4, 5), 'As arrows in the hand of a mighty man; *so are children* of the youth. Happy is the man that hath *filled* his quiver *with them*; they shall not be ashamed, but they shall speak with the enemies in the gate';—now, the instrument is 'the gate,' and *these* 'children' are now beginning to speak with the enemies *through* him, these are *the* '*children*' that now 'cry out in the temple, Hosanna to the Son of David! at which the *Scribes* and *Pharisees* are sorely displeased'; *see* Matt. xxi. 15, 16, and Ps. viii. 2—'Out of the mouth

of babes and sucklings hast thou *founded strength* because of *thine enemies*, that thou mightest *still* the enemy and the avenger.' Now this is the first and *inner view* of this mystery. [How widely differing from the carnal notions of animal man, who has confined the idea of 'children' to the natural propagation of the outward race, which certainly hardly needs *encouragement*; and do the *Scriptural* results, follow, in *families* on the earth? These *fleshly* ideas engendered by the self-importance of mere proud *earthly* beings, in imagining the *Holy* Scriptures addressed unto them, must utterly *perish*; for it is plain that God as 'a Spirit' must beget *Spirits* only, in a spiritual way, and these offsprings of the Eternal Mind are *alone* recognised *in His Word*; and it is likewise evident that He has '*enemies*' (viz., the *opposing* spirits in the minds under darkness) to contend against by *His Light*, and 'whosoever will be a *friend to the world*' (its '*natural*' 'religion' of mere opinion) '*is the enemy of God*' (James iv. 4)].—And then it stands thus, when those children which are in the quiver (the instrument) *come forth* therefrom in force, and you receive the Word—the light and truth *of all prophecy*, then it *makes you* the 'children of God,' the lights and truths or 'Angels of God' become your *Life*. These are the 'Elect Angels' that cast out from you the 'Powers of darkness'—the '*fallen angels*,' which held their seats in your hearts; so *those* 'children' are created and elected to *fill up* the *seats* of the 'children of disobedience' (Ephes. ii. 2) in you; so 'be careful to *entertain these strangers*, for you entertain Angels un-awares' (Heb. xiii. 2); and this is the way you will be redeemed *from all evil*.

Now these are the 'spies the harlot Rahab received in peace' that came to 'spy out the land,' by whom, not only herself but all *her family* are saved<sup>1</sup>; the destruction came upon spiritual 'Jericho,' and 'Rahab' signifies 'being proud,' 'strong,' or 'broad,' it further means 'enlarged' or 'a street,' which is to show that this of Rahab is fulfilled in a human being in this day, one who was walking *in pride* and self-consequence, as all others under the influence of evil, in the '*broad way*' of death, but who by the power of God has the evil destroyed, and has the heart or mind *enlarged* with the knowledge and wisdom of God, and made a 'beautiful street' for men to walk in (Acts ix. 11), in which stands the 'Tree of Life, which bears twelve fruits, and yields her fruit *every month*, and the leaves are for the healing of the nations' (Rev. xxii. 2). See also, 'a dream' given by Joanna in the year 1794, which stands for this present time, Year the Fourth of the New date; she says, 'I dreamed I was going along by a church and heard singing in a most lively manner; I thought I passed by it, and saw myself in the air in rich apparel, but soon lost the sight; I thought I was caught up to fly along, and carried to a beautiful street';—now if you have this account of the dream and the 'Answer of the Spirit' to it, please to read it, for it was not fulfilled in the *visible* woman, but in the man in whom 'the woman' (the Spirit in her) is risen, thus the woman is the man, and the man is the woman, neither one *without* the other '*in the Lord*' (1 Cor. xi. 11); and whereas it is said she 'saw herself in the air in rich apparel, but soon

<sup>1</sup> The grand later Epistle of February, Year 8 (Vol. I. p. 197), gives deep spiritual insight to this striking allegory.

*lost the sight*' ; it is to indicate the man (the 'chosen' vessel) being 'caught up' from the earth into the glories of Heaven—'*into Paradise*,' which is the pure celestial '*air*.' This was the case with him who now writes unto you, and he was in this *state* for a very short time (though *while in it* he thought was eternal), to have the *Heavenly* mysteries made known unto him, and to bring them to light that you might know them also, and so the 'Answer of the Spirit' reads thus, in the following lines :—

'The glories of Jerusalem will soon appear to man ;  
 But now to thee I shall *return*, 'twill in like manner be,  
 For in the air thou wilt appear, and all these glories see ;  
 But soon of them thou must *lose sight*, and *down to earth*  
                   to come,  
 And bring such *mysteries* to light as *ne'er were known*  
                   to man.'

So 'Joanna' is now carried into a beautiful street, *i.e.*, a heart *made beautiful* because the *beauties* of the Word *appear* there, the mysteries of it like beautiful flowers *open* of themselves *there* ; 'the flowers appear on the earth'—man. In all parts of Scripture where 'streets' are mentioned, it means the heart, *see* Dan. ix. 25, which particularly alludes to this *one* 'beautiful street,' read the whole verse, and mark the latter clause—'The street shall be built *again*, and the wall, even in strait of times' ; and Isa. lix. 14—'Truth is *fallen in* the street, and *equity cannot enter*' ; again, 'Let judgment run down your streets' ; it is plain then that the Word means the heart, although numbers more Scriptures might be quoted to *justify* the assertion, but a 'word to the wise *is enough*.' The

'Apostle of the Gentiles' is *now* found in the 'street called Straight,' after having been smitten *to the ground* by the power of God, stopping him suddenly in his rage of persecution against the 'Church of God,' where Ananias (the 'cloud of the Lord') overshadows him, and gives him sight to behold the 'wondrous things in God's law,' and sends him to 'preach among the Gentiles the *unsearchable* riches of Christ,' or rather shall we say—the Glorious 'Lamp' or 'Light' that *shines* upon the *recorded* Word, making whatsoever appeared 'crooked' to man's understanding, '*straight*,' is now found in him. This is it, and 'it is the Lord's *doing* and marvellous in your eyes'; for we declare unto you in the name of the Lord, that all that was said of 'Paul' in the Scriptures, stands for *the end* to have its grand fulfilment; the *shadow* was raised up of that spiritual death, which was to bring in the glorious *resurrection* to life eternal, in the end; it was 'the Wisdom of God *in a mystery*,' the opening of which *lay behind* until now; read Rom. vii. of this great *change* that is mentioned, *in mystery*. It is not our intention *at present* to enter into the explanation of that chapter, as we have another object in view, viz., to show a few things respecting Mr Foley, that you may see for what ends he was called to stand with Joanna, formerly; but we will just touch upon the latter clause of the 7th verse—'I had not known lust, except the law had said, Thou shalt not covet,' *i.e.*, 'thou shalt not covet thy neighbour's wife'—who is *put away* on account of her fornications; and who is your 'neighbour'? it is the man now '*sent*' unto you *with* the Word of Life, who has put away the 'old wife,' *i.e.*, 'sin,' his own *natural*

wisdom, the 'commandments and ordinances of men'—the 'sin *unto* death,' for whosoever stands in the 'carnal mind' cannot *see* 'Life'; and 'whoso looketh upon her' that is put away, to 'lust after her' in his heart, committeth adultery, he must 'not covet' or marry her. Read Matt. v. 28, and xix. 9 *and on*, xxii. 30. The 'children of the resurrection' *life* (Christ) cannot die any more, viz., those who receive *the Light* through Zion, which is the 'Light of Life,' are passed from death to life. And now the Son of man *is lifted up from* the earth, and the power of the Heavenly Light will 'draw all men' unto the Lord, and they will hate and condemn the Spirit of error ('Satan'), who has caused all misery and darkness in the minds:—

'To see his fall condemned by all,  
 Will kindle flames in hell;  
 But then be clear no man is there  
 That *trembleth at* my rod.  
 I mean to make the *mystery* clear,  
 And all shall *find* their God  
 Did ne'er design the *human* kind,  
 Created for such woe  
 As *here* to die, in hell to lie  
 In fetters bound below!  
 No, no, I say, to man *that day*,  
 Satan will find *the cheat*.'

And now, beloved Brethren, '*the cheat*' is come, which is the Word of Wisdom—the 'Woman,'—'Who never did bring on the Fall, but did the serpent cheat'; and now 'the prey' *shall be* 'taken from the mighty' (Isa. xlix. 24), and the 'spoil plucked out of his teeth' (Job xxix. 17); and 'David' is enabled to 'kill the lion and the bear,'

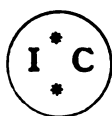
and will by the same power that slew Goliath (the 'Man of Reason,' *vide* Letter of May 1, Eighth Year, future volume), drive this great Giant from the earth, and will go on till universal victory is gained over *all the enemies* of 'Israel,' and Messiah's glorious reign be enjoyed by men; and Messiah is 'the strength, confidence, and sure trust of the Lord,' which could never be enjoyed until the 'veil was rent' from the understanding, and the 'Holy of holies' thrown *open unto* man, and the 'Ark of the testimony' in Heaven appear *to view*, which is the mysteries of the Word couched under *a cover* until now, viz., the 'dark mystery of the Fall,' and until this was gone through *Redemption* could not come.

But now 'Christ *appearing in* the *end* of the world, hath put away sin by the sacrifice *of himself*' (Heb. ix. 26); and now, the 'worshippers being once purged' (by the Light of the Word) 'have no more *conscience of sins*' (x. 2); and 'where the Spirit of the Lord is, *there is liberty*' (2 Cor. iii. 17).

And now consider, if the Word ('the Law') comprehends *all the Word of* God that was ever given from Him to men upon the earth—which by the Light and the Spirituality of It now 'going forth from Mount Zion,' you may see is surely so,—then certainly the Word by Joanna *is spiritual also*, and the mysteries of it—like the Scriptures—could not be understood until fulfilled by or in *the* 'return of the Woman,' the 'Birth' or manifestation of the 'Manchild.'

You read of her seal, which she found as it were by accident in sweeping out a house after a sale, and which at that time she threw by as a thing of no value; but

afterwards, when she wanted a seal, she was told that she had one in her box, which was impressed thus—



; and now read the 'Parable of Clive and

Parnel' in 'Strange Effects of Faith,' beginning at the verse, pp. 236-239; and then see one of the 'Books of Letters,' how that the C was ordered to be put in the Seal, and that it stood for Clive, the man who was killed by a blow from Parnel, in disputing about the tree; yet this man who received this fatal blow which took his life, must stand with the Woman, *sealed* with her, yea, and is the very 'box' in which is now found the 'Seal of the Living God'! And this seal being found in a house by sweeping after a sale, is to show that the Man who is now the 'House of God,' must have all *his goods* sold, which is his wisdom or *natural* understanding, and then have his heart *swept out* clean by the Word through the Woman, before the 'Seal' could be *found there*, which seal is all the *mysteries* (*sealed up* from man) of the Word of God now revealed in Jesus Christ—the 'I and C,' who is now sent unto you *in spirit*, wherefore it is written, 'You'll see the *Box of Seals* brought in, The hammer and the nails be seen; And many seals that will appear. You'll see the first and second *Star*.' The 'hammer and nails' represent the Word of Wisdom that *fasteneth you to* the Lord, and now the 'Morning and Evening Star'—which is God and man united together—are now risen to *shine*, by virtue of which union your 'David' is now here, according to the Word by Hosea, iii. 4, 5, and again Jer. xxx. 9, 10, and Ezek. xxxiv. 22-24, and xxxvii. 24.

Take notice, the glorious Day or 'Morning Star' is risen in the man—the 'evening star,' giving him *light* to make all things clear, fixing in him the even Balance of truth, justice, judgment, mercy and faith; *see* Rev. xxii. 16, and also ii. 26-28, observe, that 'Jesus' *the Saviour*—the 'Light that lighteneth everyone that cometh into this spiritual world,' is the 'root and offspring of David'; and the 'root of evil' being destroyed in the instrument, God is now become the 'root' *within*, and the *Word* coming forth is the 'offspring,' and here is the 'Three in one.'

Now here is *sufficient* set before you, to know that all things were but '*shadows*' up to this present time; and it is the *light* of the *dark* '*shadows*' that is to set you free; for they are all the 'Wisdom of God *in a mystery*'; and all Joanna's 'Judges' (of her Writings) were but *shadows* of the 'Manchild,' and in all their *names* lies the mystery, like those in the Scriptures of old.

The first we shall notice is Elias Carpenter, this name altogether is a *type* of the man in whom 'Elias' was to come—which signifies 'the strong Lord'; and the Word

The *simple* stories and plain tales told (through the Spirit) by Joanna Southcott, have been veritably a '*cheat*' to the worldly-wise,—who have condemned and despised her testimonies; and yet these *knowing* ones will swallow down *anything* recorded in the Bible, as *literal* truth, because they think all happened (as narrated) long ago, and that God was *then* very active in the affairs of men *on the earth*. How needful therefore, are these *modern* Scriptures (the writings of the Spirit by the *later* Prophets and Prophetesses, in these 'last times') and events, to *test* the *profession* made of Love to God, and reverence for His Word. But men, by 'learning' and self-tuition, have had no idea that the Spirit *never ceased* till Its every word was accomplished *in becoming* 'Man,' and have consequently rendered three parts of the records in the Bible, null and void, and of no interest to mankind now; so it was absolutely requisite to 'cheat' and deceive *human* 'learning,' that it might be known where Wisdom *alone* is, and *then* 'worship in *spirit* and in truth.

—C. B. H. December 5, Year 73.

of the Lord is *come in* a man to do the Lord's work, to *finish* it, making him the Lord's carpenter. But it may be asked, how did Mr Carpenter stand as *this sign*, seeing that he is in rebellion and disobedience? We answer, 'Carpenter' and the Six others who so stoutly rebelled against God, *in the Woman J. S.* stand a *type* of the 'seven powers of evil' (that were in the Instrument of Life before they were cast out) which always rebelled against God. But the man who *now* stands as 'Elias,' has the Word of Wisdom in him, that shall 'turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just. Read Matt. xi. 13-15, and then John i. 21, and see that *the 'John' who is now come*, is the 'Elias,' and all the Prophets prophesied (including Joanna Southcott) *until* this present time, when the substance is come; and the *type* was set in Elias Carpenter, who through the hardness of his heart, and his proud irreconcilable disposition, was rendered a fit subject to stand as he did. Please read the 'Controversy with Carpenter,' pp. 238-240 [also pp. 33-38 in this volume].

Now whosoever denieth this Word through Zion, that is so clearly given to show *the truth* of *all things*, are striving to maintain the evil power which Carpenter and his associates represented; and man's wisdom shall not be *blended with* God's kingdom any longer, for all shall find that man is evil *alone*. [And see the 'Judgment Seat of Christ' in the preceding volume, pp. 116-122, for a *full* elucidation of the subject of 'Elias' and 'John the Baptist'; and also Vol. II. pp. 126-142, Epistle of December 21, Year 7, on 'Elijah's Prayer,' for further

particulars. And here it is well to notice how the Great Author of all visible Nature has *used* 'men' for His purposes in all time (and latterly in connection with His Visitation to Joanna) as shadows of the end when He should *Himself* come to man,—both as *types* of Zion, and in order that the being *called* man should know his right station, as an atom or unit *without* God.]

Now we will say a little of Bruce; you must already know that he was a *type* of the 'Manchild,' the mystery of the name 'Bruce' is *Bruised*, showing that in Bruce's antitype Satan's power should be bruised, and that should bring a spiritual 'death' from which 'life and immortality should be brought to light,' even as the man 'Bruce' died; yet this brings him to life, as the Word saith that he was 'taken to heaven to see face to face';—*i.e.*, that the man (who *was* 'bruised in spirit') should see—*through* death—the truth of God's Word *as God sees it!* man brought into God's 'marvellous light,' which removes the darkness of the mind, the 'iniquity' and 'sin' that *stood in the way* and prevented the *union* of God and man *in light and love*.

So the *temporal* death of Bruce, his being taken *out of this* world, was a type of the spiritual death and *rising again* to life of the *substance* of 'Bruce,' in whom is fulfilled the Word by Isa. liii. 5, please read the whole chapter, for he is now come unto whom the promise was made, viz. (verse 12), 'He shall divide the spoil with the strong';—and why? 'because he hath poured out his soul *unto death*, and *was numbered with* the transgressors'; *i.e.*, he was numbered *with* 'Satan' (the 'number of the beast') that Satan might be condemned and cast out;

he stood the 'fiery trial'—even to be *called* 'Satan the devil' by God Himself,—that the kingdom of darkness might sink into oblivion for ever ; and happy, yea for ever happy are you whose eyes *see these* things, for with you the spoil *shall now be* divided. Death shall be a feast unto you, for you shall find it destroyed in you, and Life shall be your everlasting Banquet ; for '*now* (and not until now, the end)' 'is Christ risen, and become the first fruits of them that slept.'

And now we proceed to say a little of Foley, who stood a type or 'shadow' (as all others) '*until* John'—'the Divine'; please read in S. E. F. the 'Continuation of Prophecies,' beginning at p. 31 to 38, you are told plainly in the Word by Joanna, that the three 'Ministers,' Bruce, Foley, and Webster, were as a shadow of the Three-One God ; so you must '*dig at the end of* the shadow,' for the substance.

It is not to any man (as an outward being) you must look ; Redemption could not come by man ; it is Foley's 'Dove' you must look to, and that is the Word of Wisdom that should come '*in the end*'—in the man in whom the *Folly* is destroyed (*see* 1 Cor. xiii. 11), and 'folly' is the evil power that has dwelt in all men, and keeps them from enjoying the *free* love of God ; so let men not 'turn to folly,' but do as the Word saith in Ps. lxxxv. 8—'I will hear what God the Lord *will*

The 'sin' and 'iniquity' so much complained of throughout the Scriptures, is *discovered* now (by the Revelation to Zion) to be palpably the false 'religion' of the *letter* (counted 'holiness' by those who stand in the '*outer court*'), which by its doctrines has ever '*prevented*' the *idea* of actual union *with* the Great Source of *all* Good. And all that has ever taken place with men on the earth, as a physical and mental creature of Universal Providence, served but to *represent* the *actualities* of God-man.

*speak*; for he will speak *peace* unto his people, and to his saints; but *let them not turn again to folly.*' And xlix. 13—'This *their way* is *their folly*; yet their posterity *approve* their sayings'—(Heb., 'delight in their mouth).'  
Verse 14—'Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them *in the morning*; and their *beauty* shall *consume away* in the grave from *their dwelling.*' And who is 'the upright that shall have dominion' over folly, *but* they that *stand* 'in the morning'? viz., who are found in God's image, *made* upright in mind by the power of God, created *anew* to have in them the upright 'Standard' of eternal Truth, now in the Morning of the *Day* of Life—the breaking forth of the 'New Jerusalem' glory!

[Is not *this* 'folly'—of literal and historical 'Christianity'—'approved' of and 'esteemed' in this day, by its professors? Do they not 'delight in *their mouth*'—of 'preachings,' discoursings, treatises, commentaries, emendations, and such like? But all this 'beauty' is to *consume away*, for it is darkness wherein they *dwell*. And those who see the 'newness of the Spirit' now brought forth in Zion, will not turn again to the *folly*, or 'oldness of the letter.'—C. B. H.]

Now remember that it was Foley's child being brought in, that *completed* the number of Joanna's 'Judges,' and the 'child' was a figure of the Word of the Kingdom that should be the *offspring*, or should come forth from the man in whom 'folly' comes to an end, *by the judgments of God*, and the innocent 'child' *Truth* be enthroned instead of the 'corruption of *all flesh*'—'Satan.'

And now see how 'the child' smiles upon you all, who

receive him ; does not the light of the Word make you glad, it does, and fills you with joy ; and this 'child' must be *formed in* you all, or you cannot live *in the Divine* life ; all is 'death' spiritually, without the 'living child,' as the Word saith, 'Bring the child or kill them all.'

The man then, that 'Foley' stood a type of, is *impregnated with* the 'living child,' for the Word saith he shall be 'empowered in the end'; but remember that God 'calleth things that *are not* as though they *were*' (Rom. iv. 17), and so the Lord spoke to the shadow that *the Word* might stand *to be fulfilled in* the substance ; so the mystery of all lay behind 'till the end,' as the Lord said.

Take notice, the *light of* the Word could not come by any that stood with the Woman J. S. formerly, or by anyone who was a believer in her Mission during her lifetime, but must come by one that (as the Spirit by 'Paul' saith) was 'born *out of* due time,' *i.e.*, at the very time the Woman died, when everyone thought *all was lost*.

Now let your eyes be enlightened to *see how* everything stands in and is *ordered* by the Wisdom of God ; and be firm, having your loins girt with the truth, and none shall throw you down, but you shall have knowledge to confound all gainsayers, and shall 'stand *with the Lamb* upon Mount Zion'!

Read the letter to Mr Carpenter at the end of our book—'Joanna's Return from her Trance,' pp. 2 to 5 in this volume, and you will then see what this calling is ; but there are deeper mysteries still to come that you

(who *go on to know* the Lord) will shortly be acquainted with, which will astonish and delight you beyond measure.

From THE UNITED ZION,  
THE LORD IS THERE.

The *truth* of all things must be set forth. Mr Foley was a faithful *servant to his trust*, and he is not forgotten of the Servant of the Lord, but is highly respected. Be so kind as to write to us directly. Fare ye well.

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## XII.

*August the 24th, Year the Fourth.*

To Mr Brentnall.

DEAR AND BELOVED BROTHER,—We received your letter, wherein you mention respecting a Friend being troubled with the evil power, and requesting that it might be removed from him, so that he might have ‘the witness of the Spirit within himself that *he is* born of God.’

Now Brother, understand, and let that Friend know what the Scripture saith (Heb. xii. 1-3, 15), ‘Wherefore seeing we also are compassed about with so great a cloud *of witnesses*, let us lay aside every weight, and the sin which doth so easily beset’ (unbelief), ‘and let us run with *patience* the race that is set before us, looking unto Jesus the author and finisher of faith; who *for the joy* that was *set before* him endured the cross, despising the shame, and is set down at the right hand of the throne of God’;—this Word stands for

this present time, for now it is that 'Jesus'—the '*way the truth and the life*' appears *in Spirit, in the creature*; and now it is that 'Jesus' has entered 'within the veil,' as your 'forerunner' (vi. 19, 20) in the creature, therefore, 'consider him that endured such contradiction of sinners *against himself*, lest ye be wearied and faint in your minds' (verse 3). And now be of good cheer, Jesus has overcome the world of sin 'in the flesh,' and has 'condemned sin in the flesh,' *i.e.*, in the creature, that the '*righteousness of the law*' might be fulfilled in you all—who 'walk not *after the flesh*' (*i.e.*, man's wisdom), 'but after the spirit.' So if thou wilt be perfect, 'go, sell *all* that thou hast,' and *give up to the Spirit*, and 'come and follow me, and thou shalt have treasure in heaven.'

But 'take heed lest there be in any of you an evil heart of unbelief in departing from the living God; lest any root of bitterness springing up trouble you, and thereby many be deceived' (defiled); 'lest any of you be hardened through the deceitfulness of sin' (verse 15); and 'be not slothful but followers of them' (the United Zion), 'who through faith and patience *inherit the promises*' (*see* iii. 12, and vi. 12); be followers of your 'breastplate' that is now going *before* you, as the Word by J. S. says, 'But the breastplate goes before you; You have nothing now *to fear*'; *i.e.*, the Word of Righteousness *with and in the creature* is the breastplate, which has borne the darts of death for you, and by faith has *overcome*; and the 'overcomer' of death does now for your encouragement, relate or 'rehearse' unto you the 'righteous acts of the

Lord,' as it is written in the Song of Deborah (Book of Judges v. 11).

And now, dear Brethren, if you will look to the last letter we sent you, you will there find plain directions what you are to do, *i.e.*, 'follow your forerunner in *faith* and *patience*.' *Lay hold* of the promises of God, and be bold as a lion; come boldly to the 'Throne of Grace' *established in Zion*, that you may *find* 'Grace' to *help* in time of *need*. Will you sit down supinely and bear the torment and temptations of the Spirit of error (the 'Devil'), while God's *promise* is standing on record to give you His Kingdom of Peace? 'You have not resisted unto blood, *striving against* sin. And you have forgotten the exhortation which speaketh unto you *as unto children*, My son, despise not thou the *chastening* of the Lord, nor faint when thou art *rebuked* of him; for whom the Lord *loveth* he chasteneth, and scourgeth *every son* whom *he receiveth*' (Heb. xii. 4-6); then be assured that the Lord has a great *design* (of love) towards that Brother, and therefore, *to kill his wisdom* and to cure him of his *unbelief* ('that doth so *easily* beset'), He has let the 'Powers of darkness' buffet him, in order that he may *rise up* in strength and power *against the enemy*, and demand of God—who cannot forfeit *His Word*—the fulfilment of His promise, *viz.*, to enlighten the eyes of his understanding that he *may see that* 'God is Love,' and that His design is not to condemn man but the 'powers of darkness' that keep the mind in bondage and ignorance, preventing the *acceptance of* God's gracious *plan* of Redemption. This is Satan the '*Adversary's*' work, but if man will

'*resist*' him, he shall 'flee from' him; and you may now boldly say, 'The Lord is my *helper*, of whom shall I be afraid!' (Heb. xiii. 6). Will you be *afraid* of the devil, and so dishonour God? or has that evil Spirit *more power than* God, think you? O put off now the weak nature; 'remember your baptismal vow' and *triumph over* Hell, as your 'forerunner' does! as for this cause God has now raised up one *in the strength of* faith, to *go before* you, to show you *the way how* you may *overcome* the 'powers of darkness'; and you must *join* the United Zion *in the fight*, and you will quickly conquer, for the *Word* of the Lord will overcome the evil in you; and you will 'sit down with Abraham, Isaac and Jacob in the Kingdom of God' (Matt. viii. 11), and who are these but the 'Trinity'—the Three Divine Principles, 'Abraham' means *Faith*, 'Isaac' is the Promise of God *gained by* Faith; and 'Jacob' is the creature in whom the *victory is gained*, thus becoming 'Israel,' the 'Prevailer.' And now eat no more of the 'sinew that *shrank*,' which is unbelief, for it is written that the 'Jews' 'eat not of the sinew that *shrank* unto this day'; no, but eat of the strong sinew of faith in God's Word, and the victory is yours, and 'Satan' shall not *have the power* to cast you down in sorrow any more.

But O alas! the people are expecting 'miracles' to be performed *for* them at the *beginning* of the race, and will not have *patience* to run *to the end* of it; for consider, that in a race all run, 'but *one* getteth the *prize*' (1 Cor. ix. 24), and *that* 'One' is God, He will get the Prize for you (of *eternal life*!) and in you, if you will

be guided by *His Word in Zion*, and are *willing* in your hearts to be *thus guided*; but you have 'need of patience' for a while, when the Lord is giving forth the truth and light of His Word to cleanse the *inward* ground, and thereby 'purging the heart' from darkness, as it is written, 'By mercy and truth, iniquity is *purged*' (Prov. xvi. 6). Therefore you are to attend to the Word and directions that are sent you from Zion, and enter fully into *the light of* everything, for the light of the Word is the water in which you must be 'baptized *unto repentance*,' *i.e.*, to *turn from* darkness to light; and your minds being enlightened thus, you may be 'perfectly joined together *in the same* mind and in the same judgment in everything, that there be no *division* among you.' And when you *are thus* formed together in *one heart*, having *all* the spirit of *true judgment*, so that you all perfectly *agree* in heart and mind, and are all become '*meek and lowly*' in your *own* spirits, then the Lord will 'pour out His Spirit' abundantly upon you, which Spirit of Power will be as 'devouring *fire*' within you, and fill you with the Glorious 'SHEKINA'—God *in power* in your *earthly vessel*! But you know that He must first make the 'bottles new' *by the light of His Word*, or how would you 'bear the glory'—the 'new wine' of the Kingdom (Matt. ix. 16, 17); the bottles would burst, and you would spill your wine and lose it.

So my dear and beloved Brethren, *be patient*, for God's 'fire is in Zion, and His *furnace* in Jerusalem,' *i.e.*, His Word of light that will make your 'bottles' *new*, as you receive it, *by degrees*, and then you will be *pre-*

*pared* to *retain* the glorious 'outpouring of His Spirit'; for your 'old garment' (your own '*natural*' wisdom) must be 'rent in pieces,' for the 'new piece' *put thereon*, would 'make the rent worse'; so the light of the Word will destroy all your *old opinions*, and you will have a *garment of light*. Read Rev. xii. 1, also v. 5, for God has by His power brought forth the 'lion of the tribe of Juda,' who 'teareth the arm with the crown of the head,' this is said of 'Gad,' which signifies the 'Day Sun,' one by whom comes the Light of the Word, and 'a troop overcame him' at the first, but he has 'overcome at the last' (Gen. xlix. 19).

[The important directions contained in this, and injunctions to 'patience' till 'judgment' be *formed*, of course (as the words of the appointed 'Guide' and Eternal Man) stand for *all time*, whenever future bodies of believers are gathered together, as well as for the individuals on the *first* reception of the Truth. It is quite apparent that the *outward* mind of man would require visible phenomena worked, or what are termed 'miracles' (on which, see the instruction of October 11, Year 7, in Part III. (Printed) pp. 138-147), to 'convince' him; but this would merely minister to his *outward* faith, and convey no *spiritual* intelligence to mould the mind *anew*, as the figure of 'old bottles for new wine,' exactly represents; and it is only by mental trials and *exercise of* faith and patience, that the old *nature* can be renewed and reformed for the reception of the Light of God, which must *put out* all *inferior* lights. Then Zion points out the simple course for all, viz., to *take hold* of the 'Arm of Strength' held out to us, and to 'resist

unto blood,' *i.e.*, unto the *end* of the *old* life of mere sense ('without shedding of which, there is no remission'), that prompts all doubtings, questionings, and misgivings; and then *by degrees* we gain true *judgment* to see the 'beginning and the end,' viz., *Love* from the Adorable Source, from first to last.—December 9, Year 73.]

Now see Deut. xxxiii. 20, 21—'And of Gad he said, Blessed he that enlargeth Gad' (implying that he was in prison, or a captive); 'he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people' (viz., the Trinity, for man is the 'portion of the lawgiver,' or the 'third part' of God), 'he executeth the justice of the Lord, and his judgments with Israel'; also Deut. xxix. 9—'Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders, and your officers, all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood to the drawer of thy water; that thou shouldest pass into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob';—and as before said, these are the 'Trinity'—Man brought to true obedience, who is spoken of in Joanna Writings,

S. E. F. p. 8, see the words at the bottom,—‘He that doth *obey* will come, and when he heareth he will not *condemn*.’

‘But O, thrice happy is the man,  
That doth begin and will go on  
Till every curtain is drawn back,  
To know and prove that I DO SPEAK.  
But happy then shall be the man  
That doth *obey his call*,  
His talents five shall soon be ten,  
My Spirit so shall fall.  
Him I’ll empower from on high,  
My Spirit he shall feel,  
The sinner’s heart he shall awake,  
The broken hearts shall heal.’

Now see p. 27, same Book, of the ‘everlasting covenant’ made with the Woman; and now the Lord is come to *save* the ‘woman’ according to his promise, for she was the ‘sheep that was lost’; and now you see the man has found the Woman, for he left all that was ‘in the wilderness,’ *i.e.*, in mystery; without the Wisdom of God, and now bringeth her unto you upon his shoulders, and calleth you his (friends that believe) to rejoice with him that he hath found her, because without her there could be nothing done; no perfection could there be for man until *his bone* was joined to him again; read Isa. xxxii. 15-17, and also xxxv. 1—‘The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose’;—now the desert and wilderness is the heart of man without the Divine knowledge, but ‘the rose’ is God revealed in man, man *made like* God; *such is the nature of the union* between God and man, see verse 6—‘For in the wilderness shall waters break

out, and streams in the desert.' Verse 7—'And the parched ground shall become a pool, and the thirsty land springs of water,' etc. Please to read this chapter. This is the 'wilderness' into which 'the woman fled' (*see* Rev. xii. 6), for this was the 'place prepared of God' *for her*, where she was hid, and nourished for 'a thousand two hundred and threescore *days*.' [This 'symbol' is clearly not to be taken in the literal sense, though man in his mere natural wisdom, has *no other* notion of figures, and is consequently much perplexed with these *time-puzzles* of Scripture; but the 'thousand' (either written or in figures) represents the 'Prime Mover,' or Self-existent One, in his Tri-une power—'Wisdom, Strength and Beauty'—*united* to man in Spirit, making the 'two hundred,' and this union produceth knowledge, or the Three Divine Principles revealed in humanity, 'Faith, Hope and Charity,' the 'threescore'; and the *process* of this Manifestation of God in, or with His prepared vessel and decreed Mate, is a 'day' (to 'feed' by each *degree* of light) in the creature's mental experience.] But now she is 'coming forth out of the wilderness' and showing herself unto you in the Word, and then the question is, 'Who is she that cometh up out of the wilderness, leaning upon her beloved Husband? fair as the moon, clear as the sun, and terrible' (or glorious) 'as with banners!' (Cants. vi. 10); these are *the* 'two that shall put ten thousand to flight'; and 'a *three-fold* cord is not easily broken' (Eccles. iv. 12).

And now, beloved Brethren, you see what is to *stimulate* you to *run* the glorious 'race' for the *Prize* of Life eternal, 'in *sure* and certain hope of a blessed resurrection'; God has sent one before you, who '*for* the joy

that *was set before him, endured* the cross, despising *the shame*'; and this '*joy*' was the glorious 'Kingdom of God'—the Divine nature that was promised, not only to himself but to all his *brethren*; and to *enjoy this*, and that he might have the happiness of seeing the '*enemy*' of God and man *slain*, he endured the cross, *i.e.*, to be '*numbered with the transgressors*,' to have his old nature crossed or 'crucified'; and this was the way that God planned to establish His Kingdom, that the very man that He intended to raise up into Eternal life and to make him as His 'Son,' should first endure to be condemned *as Satan*, and bear to have the sentence of everlasting *death* pronounced upon him, and for God to *call him* a 'Devil' and 'Lucifer,' and to be thrust away from His presence; and in his sore amazement at the strangeness of the '*fiery trial*'—on *this cross* he said, 'My God, my God, *why* hast thou forsaken me! Why art thou *so far* from my salvation, and from the words of my roaring? O my God, I cry unto thee in the daytime and thou hearest not, and in the night season, and am not silent. But I a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn, they open the lip, they shake the head, saying, He rolled himself on the Lord that he would deliver him; let him deliver him, seeing he *delighted in* him. But thou art he that took me out of the womb; thou didst make me *hope* upon my mother's breasts' (The various visitations, and lastly to Joanna). 'I was *cast upon* thee from the womb' (from the time he was *born of the Word through* Joanna, viz., in 1814), 'thou my God from my mother's belly.' Read Ps. xxii.

And now, what man on earth ever thought that 'Christ' would come *in this way*—'in the *end* of the world'? Is not the wisdom of *all* men *foiled* here; is not the 'wisdom of the wise men *perished*'? It is; for these '*Psalms*' are fulfilled in '*Joanna's Son*'! See lxxxvi. 16—'O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save *the son of thine handmaid*.' cxvi. 16—'O Lord, truly I am thy servant; I thy servant, the son of thine handmaid; thou hast loosed my bonds.' See the 'Book of Wonders,' pp. 4 and 48; this was 'the cross' *he had to* endure, yet a 'bone of him could not be broken'; O no, but the 'Bone' is returned to him safe and whole. And now are you not content to *suffer a little, with* him, that you might be glorified together? and you *all have* suffered *with* him, for he 'bore all *your* sorrows,' and God '*laid upon* him all your iniquities'; he 'bore your sickness and carried your infirmities'; for 'he suffered for *his own* sins, and for the sins of the people' (Heb. vii. 27); and by this means the 'Seal of the Living God' is now given unto him, *to seal you* 'heirs of God and joint heirs with the Son.'

And now let all 'look to the brazen serpent that *is lifted up in* the wilderness'; let all look to 'Calvary where Christ was crucified'!—'Calvary' signifies the 'place of a skull,' *i.e.*, where death was, for life must come from the same place, as it is written in J. S.'s Writings, 'Where I was crucified, there will I be exalted.'

Heb. iii. 1—'Wherefore, holy brethren, partakers of the heavenly calling, *consider* the Apostle and High Priest of our profession, Christ Jesus; who was faithful

to him that *made* him' (*i.e.*, to Him that *gave* him *life* and *breath*), who went through the fiery trial; and be not faint in your minds, for the power of God has overcome all in him, and the same power will overcome all evil in you by means of the Word of life and light; and '*because I live* ye shall live also,' so sure as God has brought *one* forth by His Almighty power to triumph over hell *in the strength of* Faith. He is but a beginning or 'mark' for all the rest, for he is *a Sign* unto all men, to encourage you to rest assured, that all who trust to the Word of the Lord and rely upon His promises, shall enjoy His kingdom *here*, and have a never-fading Crown of Glory hereafter.

For the 'halting Jacob' is now come before God *as a Prince* ('Israel'), to have the Act of Grace passed for you all *with* himself; and now God hath given him all that *sail with* him in the Ship of truth and *judgment*, and not a hair of your head shall *perish*, but you shall all arrive *safe* at the 'Island of Melita' (which means the 'Land of honey'), where you shall all shake off the venomous viper that *fastened* himself *unto you*; and the 'barbarous' people shall be made to acknowledge, that you *are* '*the Seed* whom the Lord hath blessed.'

And now lay aside every weight, *i.e.*, *every doubt*, for you *are now* 'compassed about with the great cloud of witnesses,' who are all now in Mount Zion, for 'they without us' (The United Zion) 'could not be made *perfect*' (read Heb. xi.); but now *these Spirits* are come to their perfection in Zion, for you see, all mentioned in that chapter died *in* faith, *not* having *received* the promises, but seeing them afar off, and were *persuaded*

of them, and embraced them; and now these 'just men' (the Spirits of *inspiration* from God) are come in Zion to be *made perfect* (their prophecies *fulfilled*), and *establish* the Kingdom in which they had *faith*, and foretold of to be enjoyed; as it is written—now for you who *believe* at *this* time (Heb. xii. 22-24, and the whole chapter). And now by the opening of these great mysteries, by the loosing of *these* 'seals,' can you not see plainly WHO is here! then see that ye 'refuse not Him that *speaketh from* heaven,' *i.e.*, from 'Zion' the heavenly *mind* or Spiritual Man, but see that ye *hear him* in all things, and you shall have Grace, whereby you shall 'serve God with reverence and *godly* fear,' for 'our God is a consuming fire' to consume *in you* all things that are opposed to His will. Therefore 'lift up the hands that hang down, and the feeble knees,' and walk in *this* 'straight *path*,' 'lest being lame' (or *weak in faith*) 'you should be turned *out of the way*'; for 'now are we the children of God, if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

The Word of the Lord in the Scriptures is now fulfilled, which saith (and with this we shall conclude *this* epistle), 'A prophet shall the Lord your God raise up unto you, of thy brethren, like unto me' (*i.e.*, in the *power* of the Word, *as* 'Moses'); 'unto him ye shall hearken.' 'And it shall come to pass, whosoever will not hearken unto *my words* which he shall speak *in My Name*, I will *require of him*.' [Read this passage, Deut. xviii. 15-20.]

From THE UNITED ZION,

THE LORD IS HERE.

[Look at and *consider* the 'witnesses' brought forth from the 'Hebrews' alone (which term signifies 'passage,' *i.e.*, from darkness to light, from death to life), and *know* that the '*Captain* of our salvation is made *perfect* through sufferings'; who, though of our own nature in the outward world, and *so* a mark or 'sign' or type for us all, is made a '*partaker* of the Divine,' that all who will *yield* themselves as he did, to the will and wisdom of God, may *inherit* the joys of *his* salvation.]

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## XIII.

*September the 7th, Year the Fourth.*

DEAR AND BELOVED BROTHER HAGUE,—Brother Bentley has done well to send unto Zion as he hath done, for direction; he inquires if he should do wrong in submitting to the laws of the country which require him to '*take an oath*' before he can have a pension settled upon him from Government? The answer is,—he must submit to the laws of man *until* the 'Law of the Lord which goeth forth from Mount Zion,' shall *gain strength* to overturn and supersede all those laws of men, that were *necessary* to be instituted *while evil* reigned; and this the Word of the Lord shall perform, for He has now begun and will go on—'conquering and to conquer'—until all are brought into *subjection* to His law of Love, and *His* Government *through* Zion, and men will *need no other* 'law'; but while darkness pervaded the minds, there must needs be

laws established to bind men in allegiance to those who are placed over them as rulers, therefore to submit to those 'ordinances' is right, for had there not been laws made to bind Rulers to do justice to their subjects, and subjects to obey their Rulers, the animals called 'men and women' would have acted in an unlicensed way towards one another, and even more viciously than they have done; therefore it was the kind '*Providence*' of God for the preservation of order among them, and that His recorded Word ('the Bible') might be read among them as '*a law*' to them, and so be *handed down* until the '*set time*' came to 'favour Zion,' according to the Word in Ps. xlv. 2—'Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword' (*i.e.*, the Word of the Lord's wisdom; such a sword that will destroy all 'laws' of man's making, and nothing shall remain *but Itself* to rule and govern upon earth) 'upon thy thigh, O mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible (or glorious) things. Thine arrows sharp in the heart *of the king's enemies*; the people fall under thee,' on to verse 8; and cii. 13—'Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, *the set time*, is come.' See also Heb. i. 8—'But unto the Son (he saith), Thy throne, O God, is for ever and ever';—*i.e.*, the 'first begotten from the dead' is called 'God' by the Great Begetter or Progenitor, because he is made His 'fellow'—the *Word* ('God')

being ingrafted in him; and this is now done that you should not be 'carried about with divers and strange doctrines,' but that your hearts may be 'established *with Grace*' (see Heb. xiii. 9), that you may know *what* is 'acceptable unto the Lord.'

Now the 'oath' that you take in submission to the law of the country is no 'oath' in the *sight of God*, and is only to bind you *as a man*, but the oath required of God is, to be separated from the 'old covenant,' and to accept the Covenant of *peace, between God and man*; but man in his state of darkness, seeing no further than the letter of the Word, *has been* 'carried about with divers and strange doctrines' hitherto, and some have (by means of these) bound themselves with heavy 'burdens,' and thought it a 'sin' *to submit* to the laws of their country [witness, the *so-called* 'Peculiar People' and 'Christian Scientists' of this day], and many have suffered imprisonment and other penalties, because of refusing conformity to the laws of the Government under which they were placed; but as men have done and suffered these things for conscience' sake (thinking they were obeying God in so doing), it proves that they *would* 'serve God' and not the Devil (darkness), if they knew Him; and now the 'end is come' to add to our knowledge, or in other words to *change* it to the 'Light of Life,' to 'swear by the God of Truth,' *i.e.*, to enter into union or 'covenant' *with God*, *by* drinking into His Spirit of light, life, liberty, peace and joy!<sup>1</sup>

<sup>1</sup> What *need* can there be of 'laws' (such as we have them at present) *when* men are animated by this glorious *Spirit* from the Great Source of all Life?

Now the Word saith that men must 'swear' (*see* Isa. xlv. 23), and it appears also that God 'swears,' and His 'oath' is that man shall '*swear*' to Him, but this is not in words as men call 'swearing,' by taking a book in their hands and making 'oath' by the contents thereof; *this* 'oath' is God coming in the power of His Spirit in man, uniting man unto Himself, as is expressed in verse 24—'Surely, shall one say, in the Lord have I righteousness and strength; to him shall all come, and all that are incensed against him shall be ashamed.' Verse 25—'In the Lord shall all the *seed of* Israel be *justified*, and shall glory';—*i.e.*, in the 'Lord Jesus Christ' and 'Shiloh,' the united 'Trinity'—Man made in God's image, 'made unto you of God, wisdom, righteousness, sanctification, and redemption' (1 Cor. i. 30); under whose feet the evil power is trodden down, *see* 'Continuation of Prophecies,' p. 99—'The last enemy to be destroyed is death, and that death was passed on man by the Fall; and when all is put under foot by the united "Trinity," to bring in the perfect unity of God and man, then comes in the likeness of God's image; and now is the *likeness* begun from My Gospel spoken by the Spirit.'

to have 'light' to *see* all things in their *right* order; a spiritual 'life' independent of the natural; 'liberty' to rejoice 'without fault' in the 'free Grace' bestowed, to enjoy *the 'good in everything*'; 'peace' that nothing can disturb, being *settled in love*, with 'joy' unutterable and full of glory, in the contemplation of the all-glorious Maker and His 'Image' Zion! If men will but acknowledge this blessed Gift, and *submit* to the stupendous ordinance of the Eternal Goodness, must not every 'law' be abrogated, or merged in—overwhelmed by the everlasting Law of Love Divine, changing *the nature* from unrighteous to righteous? At the same time, all the external regulations have served for their purpose and occasion, and to represent what should be achieved when God *rules* in His *New order of 'Man.'*—C. B. H. December 12, Year 73.

Here read also 'St Athanasius's Creed, *paraphrased*,' by Joanna Southcott, p. 88 of S. E. F.

This is that 'altar of which they have no right to eat that serve the tabernacle' (Heb. xiii. 10); nay, they who still abide in the earthly tabernacle (or in the letter of the Word) *cannot eat* the 'shew-bread,' for this is for the priests only, who stand in the '*inner court*' to offer up spiritual 'sacrifices'; these alone are *able* to eat the 'shew bread' (*i.e.*, the pure Spirit of the Word), which is now 'upon the table,' and this 'table' is the Lord's anointed (even 'Shiloh'), and notice, it is made of 'shittim wood' (*see* Exod. xxv. 23, 24). The word 'shittim' signifies 'spreading out,' 'turning aside,' 'whips or thorns'; it was a wood that never corrupted, rotted, or went to decay, nor lost its scent (being an imperishable *cedar*); which things contain an *infinity* of 'doctrine,' but at present can only *touch* [but with what magic, follows!] a little upon them briefly. In the first place, the signification 'spreading out' is to show, that *upon this* 'table' should be revealed or *laid out* all the mysteries of the Kingdom of Heaven, as it is written (Isa. xl. 22), 'It is he that sitteth upon the circle of the earth, and the inhabitants thereof as grasshoppers' (meaning the *old* inhabitants or thoughts of the heart, —the fleshly wisdom of man in his state of darkness; 'all flesh is grass'); 'that stretcheth out the heavens as a curtain, and *spreadeth them out* as a tent to dwell in';—*i.e.*, the knowledge of God. And this is *the 'tent'* 'Aquila' and 'Priscilla,' with 'Paul' are now making for you (*see* Acts xviii. 3), Aquila signifies an 'eagle,' Priscilla, 'ancient,' and Paul, 'one that hath obtained

rest,' the 'entry into a flock,' or 'marvellous'; these are the 'Trinity' come now on earth, making for you all a 'Tent' or 'Tabernacle' of eternal Truth, in which you shall *ever* dwell in safety from molestation of the Spirit of error; here is the 'Tabernacle' that God pitched, and not man (Heb. viii. 2), that 'shall never be taken down, not *one* of the *stakes* thereof shall ever be removed, nor *any of the cords* thereof broken' (Isa. xxxiii. 20).

Secondly, it means 'turning aside'; this shows that the character in whom the blessed light is now come, did turn aside *out of the way of truth*, after having received it, by which means 'death' came upon him; yet this was in the decree of God, and *must* be *before* the glorious *Day* of light and life could come, as it is written (2 Thess. ii. 3, 4), the 'temple of God' mentioned here, is the man 'Shiloh'—the new creation, and *there* the 'man of sin' was audaciously seated, even in 'heaven' *where* God (the Light) *was*, and there he *opposed* (as the *opposite* principle viz., darkness, in the man) the Almighty God, wanting to *reign in* 'heaven,' 'showing himself that *he was* God' [And in this, the 'religious' world *are* 'deceived,' mistaking *natural reason* for 'Divinity,' which *sufficed* for the outward or 'natural man'; but could not be *opposed* directly to God, until He (*the Divinity*) *visited* the earth, and made an individual *mind* the 'heaven,' which the 'old spirit' *usurped*]; and so the man (*after* the *Divine* Spirit *was created in* him) by the influence of 'Satan,' *fell away* from the *truth* of the Word *given to* Joanna; here was the 'falling away,' and this was the *revelation of* the 'man of sin,' for he tempted the '*sealed* of the Lord,' insomuch that he (as 'Peter') *denied* his Lord, but it was through

*ignorance* that it was done, not wilfully. (You shall have *more particulars* of this at another time, but here was the 'falling away' or 'turning aside' first, *before* the light of Redemption *could* come.) Well, take notice further, the next thing is the 'whips' and the 'thorns,' and you know it is written, 'A whip for the horse, a bridle for the ass, and a rod for the fool's back' (Prov. xxvi. 3); and must not the 'starting horse' have the whip to make him go on quietly, and not to start at every little puff of wind that blew? for you read of Joanna and the starting horse, that could not be ridden on a windy day, so she was obliged to leave him and walk home without him, as the Word saith, 'And deep you'll find the mystery, the horse returned bare.' Now the 'horse' is the man upon whom 'the Woman' began to ride at the first, but he had not knowledge to carry her *to the end of* the journey, because of 'Satan's' temptations; 'the wind blew hard and the rain descended, and beat upon *that* house and it fell, and great was the fall of it' (read Matt. vii. 25-27), because it was not perfectly sound *in the foundation*; it was not *then* 'built upon the one solid rock'; but the man was *mixing* his own wisdom *with* the Wisdom of God, which formed a 'foundation' *as of 'sand,'* for the Divine Wisdom and the wisdom of man *could not mix*, no more than sand could *cement* into a hard and solid *substance*; but 'the whip' brought him to his senses, to see that he was setting up a poor *earthly* being *instead of* God; and a '*bridle*' was put into the ass's mouth, which is the Spirit of God to *guide* him; and the 'rod' was laid heavily upon him, because he of all men was the greatest 'fool' upon earth, and the '*blindest*' of all the

human race, that after he had bread *put into his mouth* had not the sense to *eat it!* 'Who is blind as My servant, or deaf as My messenger that I send?' etc. (Isa. xlii. 19); his blindness caused his house to fall and he fell with it (as 'Samson'), but he destroyed more in his death than he did in his life previous, and he was avenged on the Philistines for his two eyes, and he is now buried in the grave of Manoah his father, which name signifies 'rest.' [See Epistle of September, Year 7, in Part II. (Printed) future volume, and Letter, November 26, Year 11, Vol. VII. pp. 316-317, for more particulars.] So now he *rests*, for his 'house is builded upon a rock,' the evil being *destroyed through* death; so the 'crown of thorns' is now turned into a 'Crown of Glory'—*i.e.*, 'of gold.' Here then is the mystery of 'Manasseh' 'taken among thorns,' the name signifies the 'Leader or Comforter of the people,' for the spiritual 'Manasseh' is Shiloh; now read 2 Chron. xxxiii. 9, and the whole chapter, and see by verse 9, how Manasseh *erred* at the first, and then notice verse 11, how the Lord brought upon him the captains of the host of the King of Assyria, which 'took him among the thorns' (that means, in his *errors*), and they 'bound him with fetters, and carried him to Babylon'; and then in his 'affliction' he 'besought the Lord his God, and the Lord was entreated of him, and heard his supplication, and *then* Manasseh *knew* that the Lord *was* God.' And when turned to the Lord see what he did—'he built a wall without the city of David, and repaired the altar of the Lord, and commanded Judah to serve the Lord God of Israel.' And now the *fulness* of this is *come*. Read again, Exod. xxii. 6—'If fire break out,

and catch *in thorns*, so that the stacks of corn, or the standing corn, or the field, be consumed; he that kindleth the fire shall surely make restitution'; here is the 'restitution of all things' (Acts iii. 21), *i.e.*, the restoring of *the truth* that was lost must come by him who was 'taken among the thorns,' in whom the fire of God's 'anger' was *kindled* to destroy *the thorns*, and was then seen to be the fire of God's love!

Now the table of the shew-bread was only 27 inches high, so that a man must *stoop* to *take* the bread, so you see everyone must stoop to God's Wisdom, and let go their own, before they *can eat* the 'unleavened bread of sincerity and truth' (1 Cor. v. 8).

Now, Brothers Hague and Bentley, you will read this letter and the passages selected, through, and *exercise* your minds to *understand* the Truth, and the blessed Spirit will enlighten your minds. We are preparing to go a journey into the North of England, where there are many believers who have written to us.

*From* THE UNITED ZION,  
THE LORD IS HERE.

#### XIV.

*September the 29th, Year the Fourth.*

*To* the Nottingham Friends.

DEAR AND BELOVED BRETHREN,—‘PAUL, and Silvanus, and Timotheus, to the Church of the Thessalonians, in God our Father and the Lord Jesus Christ; Grace unto you, and peace *from* God our Father and the Lord

Jesus Christ. We are bound to give thanks to God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that *we ourselves glory in you* in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure';—because that the *testimony of God*, the United Trinity of the glorious Day of Christ, is received among you, and you are assured that *he is come to be* 'glorified in His Saints, and to be *admired* by all them that believe'; and we greatly rejoice over you, beloved Brethren, that you are bold to '*confess* that Jesus Christ *is come in the flesh*,' for which cause ye suffer the hatred of those who walk *after the flesh*;—'which is a manifest token of the righteous judgment of God, that ye may be *counted worthy of* the Kingdom of God, for which ye *also* suffer; wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the Grace of our God and the Lord Jesus Christ' (2 Thess. i.). 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither *by spirit*, nor by word, nor by letter, as that the day of Christ *is at hand*. Because God hath from the beginning chosen you *to salvation through sanctification of the Spirit and belief of the truth*; whereunto He called you *by our Gospel*, to the *obtaining of* the glory of our Lord Jesus Christ. Therefore, brethren,

stand fast, and hold the traditions which ye have *been taught*, whether *by word*' (of the Spirit), 'or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *everlasting consolation*, and good *hope through grace*, comfort your hearts, and stablish you in every good word and work' (2 Thess. ii.). 'Finally, brethren, pray for us, that the word of the Lord *may run*, and be glorified, even as with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition' (*i.e.*, teaching) 'which he received of us' (The United Zion), (2 Thess. iii.). Now brethren, to 'walk disorderly' is to go contrary to the *order* of God *in* the New Creation of man; and if any refuse to walk or work with the Holy Spirit of God through Zion, 'let him not eat,' *i.e.*, he cannot eat of the Tree of Life; for the 'Brethren dwell together *in unity*' in Zion, for there the Lord hath 'commanded the blessing *to rest*, even Life for evermore'; and the 'redeemed of the Lord' shall obtain gladness and joy, and sorrow and sighing shall flee away.

Now this 'Epistle to the Thessalonians,' as all other 'Scripture,' stands for this day—the coming of 'Shiloh' in whom all *is fulfilled* first, and is *now addressed to you*

who *believe*, though written so long ago; for all 'former things' were but shadows or outward *types* of the spiritual 'churches' of the 'Saints' (which are the 'Trinity'), of whom it is written in the Prophet 'Daniel' vii. 18, 22, 27.

Observe how the 'Epistle' begins—'Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians';—now, Brethren, you that *have received* the 'testimony of Jesus,' which '*is the Spirit*' (or Essence) 'of all prophecy' (Rev. xix. 10), viz., the Wisdom of God given to understand the mysteries of the 'kingdom of heaven,' that lay *concealed* in the Word *given through* the 'Prophets' in past ages;—you are now the people of 'Thessalonica,' that is to say, a people in whom God (the Word) has gained a '*second* or another *victory*' by means of His *truth* through Zion, *where* the *first and second* victory is gained over the 'Powers of darkness.' 'Thessalonica' (in the Oriental language) means 'the *other* victory of God,' or the 'putting of the victory,' that is to say, 'the victory' is now put to the trial, for *being gained* in the Instrument of Life, it has by the power of light and truth gained the glorious victory *over the darkness* of your minds; you *receiving* the light of the Word 'with all readiness of mind,' and in the love of truth, you lay hold of the '*sword of the Spirit*' by which you are now 'pursuing the beast,' 'casting off the works of darkness and putting on the armour of light'; and *with this* 'sword' and 'armour' shall the kingdom of darkness be driven from the earth, and Messiah's reign be established universally.

Now in the *three names* that stand at the head of this 'Epistle,' is a great mystery, for it is the address *of the* '*Trinity*' unto you! First, 'Paul' signifies 'having

obtained rest,' the 'door or entry into a flock,' or 'marvellous,' and you see by the words of the 7th, 8th, and 9th verses of the 1st chapter, that *the* 'rest' was not obtained at the time the 'Epistle' *was written*, nor until this was fulfilled could *any rest be* obtained, but it is fulfilled in him who is now called forth by the 'marvellous' power of God, who felt *the truth of* the Word which saith, 'Our God is a consuming fire'; and first the 'fire of God's wrath' was manifested in him, to *consume* the evil or falsehood (in him) that *refused* to 'obey the gospel,' neither could man *obey* the Lord *according to* the Spirit until these 'mockers were cut off out of the land'; so the 'flaming fire' was *revealed in* him first *to kill*, and then the flaming fire of *Love* to 'make alive' again, as it is written, 'I kill *to make* alive, I wound *to heal*, I bring *down to* hell and bring up again,' etc., and read Ps. xl. 2, 3, for it is the '*living that praise* God,' even in 'this day' of life, *or rest in the knowledge of* God, of which the Spirit by 'Paul' speaks thus, 'There *remaineth* therefore, a rest to the people of God,' and 'we that believe *do enter* into rest,' and could this be obtained till the reign of evil was ended? No, it could not, for 'God *rested*' (saith the Word) 'on the seventh day; and hallowed it, and pronounced all good that He had made'; and 'in the end' this is fulfilled, and for *this time* the commandment was given in Exod. xx. 8-10, which means that man shall cease from his own wisdom, '*the works of darkness*,' and shall *rest in* the 'works of righteousness'; and he that is *entered into this* rest, 'hath ceased from his own works as God did from his'; *i.e.*, God by his Spirit worked or strove

in His creature ('in the end') until He destroyed the 'Powers of darkness' in him, and found a *resting-place* in his heart, and now God rests from *striving with* His creature, as it is written (Gen. vi. 3), 'My Spirit shall not *always strive* with man, for that he also is flesh'; —the creature, even as all others. But God must work powerfully by the 'thunder' of His Word and Spirit *in the creature*, to *convince* him that he *was* 'flesh' or 'vanity,' *i.e.*, dead to spiritual knowledge, for you know that it is written, 'The creature' (*i.e.*, he that was to be created anew) 'was *made subject to* vanity, not willingly, but by reason of Him who subjected the same *in hope*; but he shall be delivered from the bondage of corruption into the glorious liberty of the children of God' (Rom. viii. 20, 21); so when 'the creature' was by the power of God convinced that he was vanity, and laid in 'the dust' and 'clothed with sackcloth,' *i.e.*, humility, then sprang up in him the 'well of living water' which brought him into this glorious *rest* or 'liberty,' and this is the 'Seventh day' *in which* 'God *rests from* His *work*,' for how could His Spirit 'rest' while His '*Adversary*' stood in His 'creature,' opposing His will? No, there must be 'work' until 'he that let' or hindered—His Divine Life from springing up—*was* 'taken out of the way,' and this fulfils the Word of the Lord in chapter ii. of this Epistle, verses 7 and 8.

And now this *Birth of Life* being brought forth in one, so shall it go forth in all that receive the Word through Zion; for this is the 'door' or 'entry into the flock,' then judge WHO is in the '*Paul*' of this day—'I am the

*door*, by Me, if any man *enter* he shall be saved'! etc. (read John x. 1-10), and now you that are 'porters'—*waiting at* the 'door' for your Lord—will quickly *open* your gates (your hearts) and *let him in*, because you know His '*voice*,' how different from the voices or *noises* of the *night*, in which all that attempt to *speak on the Word of* the Lord, are, they are 'night-birds,' strangers to the 'Day-light,' neither can they 'see the Sun' nor 'know any good,' and 'the sheep know not *their* "voice" nor will they follow them'; 'for will not a man stumble if he *walks in the night*? but if a man walks in the Day he *stumbleth* not' (xi. 9, 10), because he seeth the Light of the Sun that lighteneth the new world—Zion, for here the Sun *is risen*, the Light '*that lighteneth* every man that cometh into *this* world'—of holiness and truth.

And now, Brethren, 'this Gospel is not yea *and* nay,' *i.e.*, it is not Light and darkness *blended together*, as ye yourselves *can witness*, you having in you the 'Witnessing Spirit,' as saith the Word by 'Paul' (2nd Epistle to Cor. i. 19, 20), 'The Son of God, Jesus Christ, who was preached among you by us, by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God *in him* are yea, and in him Amen, unto the glory of God *by us*';—that is to say, all the Word of God, all the *promises of* God are fulfilled in 'the Son,' he being brought forth now *according to the truth of* all prophecy, given before through the 'Prophets,' and having come in power to *open the* '*Sealed Book*.' 'In him is Life, and the Life is the Light of men. There was a man sent from God whose name was John; the

same came *for a witness*, to bear witness *of the Light*, that all men *through him* might *believe*' (John i. 6, 7). [And see the 'Epistle to the Jews,' Vol. VI. p. 86 and on, and Epistle, March 10, Year 10, Vol. VII. p. 122, for the doctrine of 'yea, yea, nay, nay,' and the 'Amen.']

Now the name 'Silvanus' signifies 'of the wood,'—the wood is a human being that was prepared to endure the 'Spirit of burning,' for the wood is for the fire, yea, and the fire for the wood, for as the fire burneth the wood and *consumeth it to ashes*, so God hath destroyed or consumed the 'power of darkness' in His 'creature.' But yet you know that wood is profitable for building, for making furniture, vessels, and many useful and ornamental things, but while the evil power stood in the creature he was counted as the wood or fuel *for the fire* (*see* the passage in Isa. xxx. 33, read from verse 27), and after the evil power is cut down or consumed in the creature by fire, then the '*outgoings* of the wood,' which is Wisdom, Light, Knowledge, and Power, are 'for the children of Joseph, Ephraim, and Manasseh'; *see* the 'Book of Joshua,' xvii. 17, 18—'And Joshua spake unto the house of Joseph, to Ephraim and to Manasseh, say-

It is amazing and astounding to men's *senses* now, to be told that the Scriptures, which they have imagined and believed to be mere *historical* references to a past age and characters, relate to, and are *realised* in this present time; and they will not *allow* God to *speak* and *act* in *their own days*, as represented in the figurative language of Inspiration was *formerly* done. Consequently there is no point, meaning, or interest in a large portion of the ancient records, for these 'modern' times, and it is only by the Messiah's coming that the Word is *vitalised*—by becoming 'living *spirit*' instead of *dead letter*—and of real tangible *use* to mankind *now*. By the wondrous treatment of 'Holy Writ' in this, and the previous Epistle, in linking text with text in *spiritual* comparison, and the numerous, but deeply-hidden symbols of 'the Trinity' brought to view; it must be seen by impartial observers, how exactly applicable the language (and allegorical figures) is to the mental experience Zion was put through, in the decree and by the power of God; and

ing, Thou art a great people, and hast great power; thou shalt not have one lot only; but the mountain shall be thine' ('Mount Zion'); 'for it is a wood, and thou shalt cut it down; and *the outgoings of it* shall be thine; for thou shalt drive out the Canaanites' (the 'traders,' or 'merchandising' spirits that *traffic with* the recorded Word), 'though they *have iron* chariots, and though *they be* strong.'

So now you see that what *goes forth from* this 'wood' is for you to build a *sure* 'house,' for this is the 'Ark of shittim wood' on which is the Mercy Seat, and the 'Cherubims of glory shadowing it with their wings'; in which are the 'Tables of the Covenants,' and 'Aaron's dry rod that buds and bears Al-monds,' and the 'golden pot of manna laid up for the generation' of the true Israelites!

Now see further, 1 Sam. vi. 14, how the 'wood of the cart' is cleaved, that brought back the 'Ark of the Covenant'; showing you the 'fiery trial' that *the vessel*, in whom the substance of that *type* comes, had to endure. Again Ps. cxxxii.—'Lord, remember David, and all his afflictions; how he sware unto the Lord, and vowed unto

likewise, in the secondary sense, for *his use* in addressing his Believers (or spiritual *children* begotten by his Word), when he appeared in visibility on the earth. Take the instances given of 'Paul, Aquila, and Priscilla,' and again 'Paul, Silvanus, and Timotheus,' then 'Joseph, Ephraim, and Manasseh,' and 'discern' from the infinity of doctrine contained therein, how utterly concealed from *mortal* ken, are the mysteries of God, and *admit* that the former outward notions were barren and unprofitable, bare and destitute of any *Divine* teaching. What concern had we before in the 'outgoings of the wood,' until this outpouring of grace came with the *outspoken* Word of Zion, which we know shall 'drive out' all the unmeaning doctrines set up by *bartering with* the Scriptures; though their power of *temporal* resistance may be great, their hard 'iron' must be changed to gold in this Day of Wonders.—C. B. H. December 17, Year 73.

the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to my eyelids, until I find out a *place for the Lord*, an habitation for the Mighty God of Jacob. Lo, we heard of it at Ephratah' (signifies 'abundance of fertility'); 'we *found* it in the *fields of the wood*';—then in this 'Ephratah'—the 'field of the wood'—the Lord has taken up his '*habitation*,' and is Himself the *fertility of 'the field*'; He is the 'Tree of the field' that yieldeth there the living fruit for man, as it is written in Deut. xx. 19, 20—'The tree of the field is *man's life*'; read the two verses, and then see Micah v. 2—'But thou, Beth-lehem' (the '*House of Bread*') 'Ephratah, though thou be *little* among the *thousands* of Judah, yet out of thee shall he come forth unto me that is to be *ruler in* Israel; whose goings forth from of old, from the days of eternity.'—And now the Wisdom and Light that is '*found in the field of the wood*,' is the *redeeming* power of God, this is the 'price of your Redemption' from the power of darkness that has hitherto reigned over you, and kept you in bondage; the '*blood of Christ*,' *i.e.* the *Life* of the Word has '*bought your ransom upon the wood*,' from the power of 'death,' 'hell,' and 'sin'; see the Word given through Joanna—'I bought your ransom on the wood'; so this is 'the wood' which you must all come unto, you that *like honey*, for the '*honey drops in the wood*' (see 1 Sam. xiv. from verse 25 to the end).

Now dear Brethren, we cannot say *all* that might be said upon this little word—'Wood,' for the explanations of it would *fill volumes* [And *will* do as '*New time rolls on*,' by the Divine Light through his pen, empower-

ing the recipients to the research, and investigation and unravelling of the Infinite and 'many-fold Wisdom of God'], but you will have more of it another time; but we *need* not say any more to you to *confirm* you in the truth on *this point*, for it is *enough* to put *the Key* into your hands, by which—your minds being enlightened by the Spirit—you may unlock *many doors*, and walk from one room to another, viewing all the beauties of Shiloh's Palace, 'a *word* to the *wise* is *enough*'!

Well, you see *the truth* of the name 'Silvanus,' and now let us consider the other name—'Timotheus,' it signifies 'honouring God,' or 'the honour of God,' or 'praises'; and you know, dear Friends, that the 'honour of God' could not *appear* to man until He fulfilled his promise that he made so long ago, viz., 'the seed of the Woman shall bruise the serpent's head'; nor *could* man *honour* God in sounding His '*praises*' until this was *done*; but now the 'Seed' is brought forth, and the Word is fulfilled, Habak. iii. 13—'Thou woundedst *the head* out of the house *of the wicked*, by making naked the *foundation* up to the neck. Selah.' Again, Ps. lxviii. 21—'But God shall wound the head of his enemies,' etc.—and is not that the 'Devil,' the 'Adversary'—the 'Powers of darkness'?

And now *this is done!* therefore 'Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee.' 'For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees *of the field* shall clap their hands' (Isa. lv. 12). For God has now begun His glorious Work of Redemption; the Sun is

risen, and as it goes on to the meridian you will receive the Light and joy of it: 'As I live, saith the Lord, the whole earth shall be filled with My glory!'

And now we recommend you to read a Book of Mr Turner's called 'The Kingdom of God,' in which the promises are brought together. Be strong in the Lord and in the power of His might, and be assured that not one word of His promises can fail you, who are now *joined with* 'Paul, Silvanus and Timotheus,' for in these God *is honoured*. Amen! and the 'Amen' *is come!*

*From THE UNITED ZION,  
THE LORD IS HERE.*

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XV.

*October the 19th, Year the Fourth.*

*To the Kent Believers.*

DEAR AND BELOVED BRETHREN,—No doubt there appears to you a little delay in answering your letter; but we have for several days past been preparing an answer to a letter of Mr Foley's, written by him to our Brother Pierce of Nottingham, which 'answer' will be very copious, as numerous parts of the Scriptures and of Joanna's Writings will be brought forward, in order to show to Mr F. and those who are looking up to him as their guide, how vain it is for him or any man, to think he could know the meaning of the Lord's Word given through any of the Prophets, until the Lord *himself* came to explain it. Mr F. is a stumbling-block in the way of many of the old believers in Joanna's Mission; he takes

upon him to *condemn everything* coming forth as a *Revelation from* the Lord, and yet he cannot show *how* the Lord is to appear to *fulfil* His Word; so his *folly* must be laid open before all men clearly. [See 'The Living Oracle or Star of Bethlehem,' published January, Year 5, Vol. X. pp. 257-358.]

We feel much obliged to Brother Bentley for the communication through John Wroe, which he sent us, which is as clear a *prophecy* as can be given, of the Work of God as it is now going on;—the 'river' is the Word of the Kingdom that is now come, and the 'four rivers' is the same, they are all one, as we will here show you. See Gen. ii. 10 and on—'And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia or Cush. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.' Now, 'Eden' signifies 'My pleasure and delight in her,' and what is the pleasure and delight of God, is it not Wisdom? *i.e.*, Wisdom *created in* the creature, so that Eden is Zion, and *Zion is God dwelling in man!* and this was the decree of God from eternity, to give Wisdom to man ('in the end') that set his heart to find her and obtain her, desiring Her *above all things* (Prov. ii. 6, iii. 13; Eccles. ii. 26). And now God is going on *to fulfil* His Word, causing these four

rivers to pass through the 'whole earth,' which is man *where* God is come to dwell in Spirit, in the '*fulness*,' in the creature whom He has cleansed for His 'Sanctuary'; this *one* man is the representative—the '*whole earth*,' the *Creature of God*, or one created anew of God, and as the whole earth are, so was he when '*called out*,' *i.e.*, dead to the *knowledge of God*; but as he *now* is, it is decreed the whole earth *shall* be, and even with greater glory and happiness *temporally*, than 'the creature' himself doth *yet* enjoy.

So now these four rivers are passing through the 'whole' (individual) 'earth,' that by these the great world (without) might be watered, and become God's *garden* instead of Satan's.

The name of the first river, it is said, is 'Pison,' which name signifies 'the changing greatness of the mouth,' or 'enlarging'; then to be enlarged implies a being *previously bound*, or a captive or slave; and have not all who have in *time past* been seeking to *know* the Lord, been in a bonded and imprisoned *state of mind*; witness yourselves (Followers of John Wroe) what rigorous discipline have you endured under the bondage 'of the law,' observing forms and ceremonies, with a *hope* that by the performance of them your burden of '*sin*' would be taken away; but did you find ease thereby? No; the 'taskmasters denied you straw, yet urged the tale of bricks.' 'Ye are idle, ye are idle!' was the cry, until you 'groaned, *being* burthened,' and still the *fears* of death and hell did all your sorrows bring (Exod. v.). And there are thousands *thus* 'groaning' under *this* 'bondage,' among all the different 'sects of religion' [of such are the monastic and

conventual orders]; they are following on *in their way* with all their might, doing all that they think to be right *in the sight of God*; now and then they seem to get a little ray of *comfort*, but alas! it has no foundation; it is like 'Jonah's gourd,' it grows up *in the night* and *withers in the night* (Jonah iv. 10), as it is written in Isa. xl. 6 and on—'All flesh is grass; the grass withereth, the flower fadeth, but the Word of our God shall stand for ever';—*i.e.*, the Word of *Life* that is now come, abideth for ever. *This* 'river' continually flows in streams of Light, Life, and Knowledge, giving increasing enlargement to the understanding, *freeing* it in its course, washing it clean from all the mud of tradition and false notions, arising from corrupt nature or fleshly wisdom, and increasingly establishing the heart in the knowledge and love of God.

Then '*receiving the end of your faith, the salvation of your souls*' (read 1 Peter i. from verse 9 to end), and having the 'Spirit itself bearing witness with your spirit that *ye are* the children of God,' seeing that *ye are now* 'made partakers of the Divine nature'; that ye are 'no more strangers or foreigners, but fellow-citizens *with the Saints* and of the Household of God';—*thus*, happy days are begun with those who have begun to drink of the blessed river of Zion, where alone is *the power to* 'enlarge,' set free, or 'deliver' from the 'pains of death,' which all have felt through darkness, being *uncertain* how they stood *before* God.

But you know it is written that 'out of Zion shall come forth the *Deliverer*, that shall turn away *ungodliness* from Jacob'; and this 'Deliverer' is none other than the 'Spirit of Truth'—the 'Comforter' that *comforts* and heals

the '*broken heart*' (Luke iv. 18), and sets the sin-bound *captive* free, by opening the mysteries of the recorded Word, and showing that *nothing but Love* dwelleth in God towards man, and that His decree was—'in the end'—to send forth *His* light and *His* truth, which should destroy the darkness of man's heart, and thus *the change from death to life* will increase among men, until this blessed 'river' shall deluge the 'whole earth'; for 'out of the mouth of God' it flows in all its *variegated* beauty, which 'mouth' is the 'Instrument' whom He hath chosen to send forth His Word of Life by, 'for the *healing* of the nations'; and its *superiority* over all 'human' wisdom shall be *manifest*, for God hath 'enlarged the mouth' or heart of His creature, for this purpose. Thus you see the 'changing,' or diversified or variegated '*greatness of the mouth*'—of God. Well, again the Word saith, this river 'compasseth the whole land of Havilah,' this name signifies 'being grieved,' or 'speaking to him,' so the 'land of Havilah' is he of whom it is written, 'He was wounded for our transgressions; he was bruised for our iniquities,' etc. Read Isa. liii. 5 and on, *see* verse 10—'Yet it pleased the Lord to bruise him; he hath *put him to grief*'; how? by '*speaking to him*' in the language of curse and threatening, the *Word* of the Lord *tried* him, saying unto him—not *merely* in word, but in *power* [For this character is the 'Peter' in whom the foundation stone (or 'rock') of the living God should be laid, upon which the 'Church' shall be built up in eternal strength for evermore; this is the 'Peter' that was 'smitten' by the Word], 'Get thee hence, *Satan*, thou art *an offence* unto me!' O who but himself can tell what was in *that Word*? but this he

had *to endure*—to be called 'SATAN' *by the* LORD GOD his Heavenly *Father*, for whose sake he had previously given up all that he had in the world, and sacrificed every interest that on earth could be dear to man, to obey His commands (*as he understood* them), whose honour and glory was dearer to him than life; and *of this* he was fully conscious, viz., that he had the *principle* of the love of God *alone*, in his heart.

O here *was a 'cross,'* to be driven hence from his *only hope*, his *only* love and comfort; might he not have stopped (according to '*human*' nature) and asked, 'What have I done?' but he did not, but was 'led as a *lamb* to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, nor charged God foolishly,'—counting that God *had a right* to do with him *as He pleased*; and in this, 'his humiliation, *his judgment* was taken away'; and so he must endure *the death for all*. But all this was not done willingly on the part of God, who is a tender 'Father,' but there was no other way to *kill the evil in His* creature, there was no other way to *destroy* 'death' and 'him that had the *power of death*, which is the devil'—the Spirit of error; and to '*deliver*' them—who 'all their lifetime were subject to bondage,'—by the Light of the Truth. And the reason that *the truth of God's Word* was never known before is, because this 'death' (which was spiritual) had not taken place with anyone until now; but *now* 'death' *is killed*, and Life is come, and *that* blessed 'river' compasseth the instrument *of Life*, who was 'put to grief for his own sins' (to destroy them) 'and for the sins of the people'; this river *filleth* him, and '*here is gold*'—the '*good*' gold, the Word

of God, the 'good fruit'; and here is 'Bdellium and the Onyx stone'—the Triune Power of God, 'Wisdom, Strength, and Beauty,' the 'Father, the Word, and the Holy Ghost,' and 'these Three are One,' *i.e.*, *One* God in human nature, manifested in three degrees or principles!

Now the second river is 'Gihon,' which name signifies a 'Breast or Valley of Grace'; well, and *from the foregoing* does not this show you what is the *meaning* of it, for what is the 'valley' but the heart that is made *lowly*, and filled with Grace *for all*; this is 'Zion,' of whom it is said 'ye shall suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory' (Isa. lxvi. 11, 12).

And he is now come of whom it is written in Gen. xlix., read from verse 22 to end of 26; and is not this the 'valley of Grace,' and is not the meaning of 'Joanna,' the 'Grace of God'? then '*she*' is in the 'valley'—the 'Rose of Sharon' ('Sharon' means a 'plain field') that blooms *in the field*, and 'the Lily of the valleys'; and her 'breasts are like clusters of grapes, a fountain of gardens, a well of living waters and streams from Lebanon'; read 'Solomon's Song' ii., and iii. 15, vi. 7 to end. 'And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in' (Isa. lxxv. 10); 'Achor' means 'trouble,' showing that where the 'great tribulation' hath been, which hath made the heart as a lowly valley, even here shall ye lie down in rest and peace (*see* last clause of the verse—'For my people that have *sought* me'), because the '*former* troubles are forgotten,' for 'Achan,' the '*troubler*' of Israel was stoned

to death *in this valley*, and now it is become the 'Door of hope'; therefore this is the only effectual 'door' whereby ye have a *sure* ground of *hope*, and ye may say, 'We have *a hope* that is like an Anchor to the soul, being both sure and steadfast,' etc. (Heb. vi. 19, 20); and the 'order of Melchisedec' is that of holy and Divine life, a glorious world of *life without end*, made 'not after the law of a carnal commandment, but after the power of an endless life' (vii. 16), life for evermore! This is the Mount Zion Glory, and here is the 'Breast of Life'—the 'Valley of Grace.'

Now it is said that *this* river compasseth the whole land of 'Ethiopia' (which signifies 'blackness' or 'black'), and this is in the first place, that character of whom it is written in the 'Song of Solomon,' i. 6, and again Ps. lxxviii. 31—'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God'; and see what follows when this occurs, in the next verse, 'Sing unto God ye kingdoms of the earth; O sing praises unto the Lord; Selah.' So you see this river compasseth the character who once was 'black'—'as the tents of Kedar,' *i.e.*, in 'disgrace' and 'sadness' through sore affliction; but now the 'oil of joy is given for mourning,' and the 'garment of praise for the spirit of heaviness' (Isa. lxi. 3); and this same river shall *compass all* the people.

See Zeph. iii. 10—'From beyond the rivers of Ethiopia my suppliants, the daughter of my *dispersed*, shall bring mine offering.' Verse 11—'*In that day* shalt thou *not be ashamed* for all thy doings, wherein thou hast transgressed against me; for *then* I will take away out of the midst of thee them that rejoice in thy *pride*, and thou shalt *no more*

*be* haughty in My holy Mountain.' [This is plainly the case with the creature, who in the 'time of his dispersion,' when 'scattered in judgment,' transgressed (through ignorance) against the 'right ways of the Lord'; but being restored and 'gathered again,' all 'human' consequence being shaken out, and brought into the 'holiness' of *Divine* understanding, is not ashamed of what he did *in love for* God, for he sees all was decreed, and designed to be, to *end* falsehood and establish Truth.] Again, Amos ix. 7—'Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord,' and next verse—'Behold, the *eyes* of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not *utterly* destroy the house of Jacob, saith the Lord.'

And this is done in one by means of the *sharp voice* of the Lord, and this is the 'third river' 'Hiddekel,' which word signifies 'a sharp voice'; and now by this Word ('sharp and piercing') of the Lord will the sinful kingdom be destroyed universally, for the 'Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit,' etc.—this is that 'sharp voice' that turned 'Daniel's comeliness into corruption,' which thing is now fulfilled in this day; *see* Dan. x. 4—'And in the four-and-twentieth day of the first month' (this stands for the Second Year of the 'New date,' the four-and-twenty months or operations; and whereas it says in the 'first month,' it means in the *beginning of* the New Creation), 'as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold *one man* clothed

in linen' (in righteousness), 'whose loins were girded with fine gold of Uphaz' (*i.e.*, Wisdom and Strength, the '*most pure* gold'); 'his body also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude'; because the voice is that of the 'hundred forty and four thousand'; for as he speaks in wisdom and light so shall all, without one jarring note among them. Verse 7—'And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves';—now these 'men' were 'Satan and his *host*,' who were taken in this affright and fled away at the 'brightness' of the Lord's appearing, as the Word saith (Ps. civ. 7), 'At thy rebuke they fled; at the *voice* of thy thunder they hasted away,' and (Habak. iii. 11) 'At the light of thine arrows they went, at the *shining* of thy glittering spear.' Dan. x. 8—'Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength';—*i.e.*, my wisdom or natural thoughts were taken away, and I was at my wit's end. Verse 9—'Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face towards the ground.' Now this was fulfilled upon the Instrument of Life, who has in him the 'Judgment of God' (which the name 'Daniel' means); he was in a 'deep sleep' (the same is 'Adam's') in the 'dust,' his 'face,' viz., the Divine 'Image' covered with earthliness, until the sharp voice of the Lord

sounded in his ears, *opening* his mind to the Divine will, fulfilling Ps. xl. 6 and on to end of verse 11. And thus he is awakened by the sharp voice of God, that the will of God may be done, that all may be awakened from their long sleep of darkness, 'sin, and death.'

And this river 'goeth towards the east of Assyria,' or 'goeth eastward towards Assyria,' *i.e.*, the Word goeth out from where the *Sun is risen*, to the people that dwell in death, for the land of Assyria signifies the 'land of death' or of 'Satan,' for 'the Assyrian' (as mentioned in Holy Writ) is 'Satan,' and he is the '*inhabitant of the land*' (the hearts where *darkness* is), and through the '*Voice of the Lord*' shall the Assyrian be beaten down, 'smitten with a rod,' *i.e.*, the Word of Wisdom and Light, *see* Isa. xxx. 31, and xix. 23—'In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall *serve with* the Assyrians. *In that day* shall Israel *be the third* with Egypt and with Assyria, a blessing in the *midst of the land*; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the *work of my* hands, and Israel mine inheritance.' Now Zion is 'Egypt,' so called *by the Spirit* because of the severe judgment enforced in him, and also that 'Joseph,' *i.e.*, 'Zaphnath-paaneah' (the 'Saviour of the world') is in *this* 'Egypt,' and has laid up 'provision' to *save* the people in the time of famine, and by his means all *his Father's* house are preserved alive with the spiritual food. And the '*high-way*' is now opened for the people who were in 'Assyria,' *viz.*, in death, to come into the *Light of Zion* or 'Egypt'; and

this *blessed* union is now being formed by 'Israel,' the 'Spirit of Truth' in the creature; for though the man that *overcomes* is called 'Israel' (God *putting* His *own Name* upon him), yet it is God that is *the Overcomer in* man, and He is the true 'Israel'; but such is the condescension and goodness of God to him, that *joins with* Him to fight the battle, that He calleth the creature of His power, 'Israel'—*the Prevailer*, because he 'prevaileth *with* God' by Faith, having power as a 'Prince' to gain the victory over the 'Man of sin' (Rev. iii. 21).

[*Another* view of 'the Trinity' is given in this passage from Isaiah (but how impenetrably concealed from the ken of man, in mere nature), to those who will receive it as life and food *for the Spirit*; and is further alluded to in other works (*see* the end of the Printed Pamphlet, January 18, Year 11, Vol. VIII. p. 115). But many will even *prefer* the merely geographical inference, and be satisfied with earthly allusions only, to the *visible* world and its inhabitants; not caring about the Spirituality which is in God, who *indited* the records, who alone has, and gives immortality to mortals! Well, they can have it so if it *contents* them, *for this* rational life; but it will be found at last that, *being but* 'shadows' (*i.e., typical* beings only), they have trusted *in shadows*.]

The name of the fourth river is Euphrates, which signifies 'fruitful' (*see* Rev. xvi. 12 to end); and, dear Brother, you inquire the meaning of the word in the Communication to John Wroe, which saith that 'the labourer asked, Where is Zion? and the owner said, This River is Zion, and without this water you cannot bring forth your children; ye may travail, but ye never shall be

*delivered* ;—now the children here mentioned are ‘the fruits of the Spirit,’ which are first brought forth in him of whom the Psalms speak, who is ‘Euphrates’ according to the meaning of the Spirit (*see* Ps. cxxvii.), which sheweth the truth of the Word by John Wroe. Many have ‘laboured,’ but have never brought forth ; they have toiled all the long ‘night’ of darkness for ages past, and have taken nothing—*i.e.*, they have not found the great *promised* Blessing, viz., Redemption ! ‘Except the Lord build the house, they *labour in vain* that are builders of it’ ;—this is truly verified, for the ‘head-stone’ is now brought forth, and is set at nought by the builders, and is rejected by them ; ‘yet the same is the head of the corner’ (Ps. cxviii. 22), the corner stone is the *promise* made in the ‘Fall,’ but the *head* of that corner is the *fulfilment* of that promise, ‘in the end’ (Ephes. ii. 20). ‘Except the Lord keepeth the city, the watchman waketh in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows ; so he *giveth his beloved* sleep.’ Now it is written of the ‘Comforter,’ ‘he shall reprove the world of sin, of righteousness, and of judgment ; of sin because they believed not on me’ (who am now come to redeem men according to the Promise) ; ‘of righteousness, because I go to my Father’ (that he might have *right* judgment) ; ‘of judgment, because the Prince of this world is judged’ (John xvi. 8 and on), and this ‘Prince’ is no more to reign on earth, but to be banished from the *presence* of the Lord, and from the glory of *His power*.

Now these are the ‘children’ that men have ‘*laboured*’ to bring forth and *could not*, but *have* brought forth ‘wind

and confusion,' neither have they 'wrought any *deliverance* in the earth'; but now the 'Water of Life' is flowing forth from Zion, that shall fructify every 'land' or heart where it is received, and shall impregnate them with the Spirit of Life, and they shall bring forth 'children' to the glory of God—the '*fruits of the Spirit*' (see Gal. v. 22, 23; and again, Ephes. v. 9, and James iii. 17, 18); and now the Son of man soweth the 'fruit of Righteousness in peace,' and by him peace is making between God and man, for he is the 'great river Euphrates'—'Adam,' male and female, unto whom power is given to '*be fruitful* and to multiply' in wisdom, light, knowledge and Grace, that thereby the earth (man) should be 'replenished' with Life Eternal, and *subdued unto* God. See the 'Birth of the Prince of Peace.'—J. S.

You know how much disputing there is about the 'Woman's form,' but look in the 'Second Book of Wonders,' pp. 4 and 6, and it will explain this. Joanna says, 'But in my writings that are sealed up, I

In following out this wondrous Epistle in its marvel of detail, the *purposeful* nature of every word of Scripture must be impressed on the mind; and is it to be disbelieved that the Great *Spirit* by whom all things exist, should have a *spiritual* purpose in everything He gave to the Prophets to record? Why should men stumble at the *Hidden* Mind or Name of God (which they are told *in the letter*, would be so) being indiscernible to them in mere nature? for it must be proved to them that the Divine Wisdom differs altogether *in quality* from the earthly, and thereby must be taught they are 'of the dust,' and that there is but *one* true *Original*. Then, instead of speculation and confusion upon the meaning of Scripture, the new creation or '*Image*' (Zion) is empowered to give the *life* and substance contained therein, to speak 'with authority' the *final* judgment on all things of the Spirit, without conjecture, probabilities, maybe's, and perhaps's. Hence, the 'four rivers' are made to answer their *specific* purpose in the fertilisation and productions of the earth, under the Divine influence, and *eternal* life is come thereby; likewise the rapturous language of 'Solomon's Song,' is made *personal* and individualised in every utterance, to the glory of God in His Love decree; the mystic visions of 'Daniel' are cleared and made bright; and *all comes to* Zion—the *Supreme* work of the Eternal.—C. B. H. December 23, Year 73.

know it is said that I should have an earthly husband, whom the Lord would resign *the whole* unto.'

'You know 'tis written, in her form  
That God would surely send His Son,  
When the *full* time was truly come.'

Read to the bottom of this page, and read the parts of the Scriptures which you are there directed unto; then *see* p. 14, near the bottom, the Word saith, 'The meaning of my being present in thy form, is not in person but in Spirit; and now *My form* I leave to him that I have designed *for thee*.' Now Joanna was married to *a man* outwardly (as *the shadow*) before she died, but *that* man died in a few days afterwards; so it is a *spiritual union* that was 'designed' for her. *See* 'Third Book of Wonders,' p. 59. And read Rev. xvi. 12, 13, of the ending of the number 6, the '*reign of the beast*,' and the destruction of the evil powers, etc., and is not man a 'false prophet,' etc., while he stands in darkness and knows not *to speak truth*? for 'the truth' *has passed through* many, in mystery, yet man has not been *in* the truth and the truth *living in* him; but now the 'three unclean spirits' being cast out, the 'seventh vial' bringeth forth the power of God, and the Word coming forth shall dart like lightning into the hearts of those that *hear* the 'voice,' which shall *suddenly* enlighten their minds, and as in an 'earthquake,' houses, goods and lives are suddenly lost and disappear, so *in the hearts* of men and women will this be, for when they receive the Light through Zion, all their own wisdom *disappears*, all their 'old things' pass away, their 'old heavens and earth fly away from before the face of Him that sitteth upon the throne, and there is no place found

for them' (Rev. xx. 11, and *see* Isa. xxviii. 14 and on). And now, do not men 'blaspheme by reason of the plague of the hail'? do not they speak against the Lord and against His anointed, saying, 'Let us break their bands asunder, and cast away their cords from us' (Ps. ii. 3);—*do not* those that stand in their own wisdom, fight against God *in Zion*, and speak evil of him? They do, for they 'cannot endure *sound* doctrine' (2 Tim. iv. 3). Nevertheless, 'the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.' Read Rev. xi. 15 to the end, and Ezek. xxxviii. through, for you will see it now fulfilled, for all the 'powers of hell' will be 'gathered together' *against Zion*, but you shall see them fall and never rise more; also Exod. ix. 16 to 27, which is a *prophecy of this time, first fulfilled in one*, but it will be also upon the world, in its 'religion.' Now shall 'every island flee away, and the mountains' (of man's wisdom) 'shall not be found,' for these 'mountains' have stood *in the way*, preventing the Sun from *shining on* the valleys (the *humble* hearts); but now the Sun is rising fast towards the meridian, and *then* you know, the mountains can no longer *hide* the light of the Sun *from us*.

And now Brother, you inquire if you are to confess to the world that 'Jesus Christ is come in the flesh'; but in this you are left to your own judgment, *with this* answer, 'He that is born of God hath the witness *in himself*,' and that witness is *the Light*, and 'Wisdom is justified *of her children*'; 'whoso denieth Christ—that he is "*come in the flesh*"—is Anti-christ!' and 'no man can say that Jesus is Lord *but by* the Holy Ghost.' You will have no command *in word*, to acknowledge that Jesus Christ is come, for it is

not agreeable to the order of God in his New creation, to *compel* any man to acknowledge Him ;—‘If I do not the works of My Father believe me not ; but if I do the works that no other man ever did, then do ye not know of yourselves *who* is here come ? for the works that I do in my Father’s name they *bear witness* of me ; he that believeth in me, the works that I do shall he do ; he that believeth in me (as the Scriptures have said) out of his belly shall flow *rivers of living waters*.’ And now these four rivers of the waters of *Life, are flowing forth* from ‘Eden’ or Zion, for he is found who ‘*hath believed to the fulfilment of the Scriptures,*’ and that is to ‘*Put on the Lord Jesus Christ*’—the ‘coat that is without seam’ ; for this *Gift* was ‘reserved’ for one (in ‘the end’) who was *foreordained* thereunto, of whom it is written in the words following the above quoted, ‘But this spake he *of the Spirit* which they that believe in him *should receive*’ ; and this word ‘they’ is plural, having allusion to the united ‘twain’ (Ad-am) that should appear ‘in the end’ ; but these ‘Gifts’ are in the man *for all*, for now is that Scripture fulfilled in Ps. lxxviii. 18—‘Thou hast ascended on high, thou hast led captivity captive ; thou hast received gifts *in the man*.’ See again Judges v. 12—‘Awake, awake, Deborah ; awake, awake, utter a song ; arise, Barak, and lead thy captivity captive, thou son of Abinoam.’ Verse 19—‘Then he made him that *remaineth* have dominion over the nobles among the people ; the Lord made me have dominion over the mighty,’ viz., over the devil ; and was this ever done before ? No, it could not be until ‘Barak’ *did* ‘arise,’ whose name signifies ‘lightning,’ which applies to the ‘Son of man’ whose Word was to be like lightning *in his ‘day,’*

to enlighten the minds of men, and to destroy the enemies of Israel; the name 'Abinoam' signifies the 'Father of beauty,' and is not 'Zion' called the 'Perfection of beauty' (Ps. l. 1, 2; again, xlvi. 1-3); and the mysteries of the recorded Word laid open to man, is the 'city of refuge'—the 'palaces of Zion'—the only 'refuge' for the 'man-slayer' first, and all men who in their hearts *have slain* the Lord '*unwittingly*,' or in ignorance; and here their pardon is surely come.

' So life and death is now set forth,  
 I say before your view ;  
*Choose* which you will, I tell you still  
*Refuge* is in my view.  
 If men will flee *this way* to Me,  
 They may choose Life and live ;  
 But if they'll not, I'll tell their lot,  
 They must *choose* death and grieve,' etc.

J. SOUTHCOTT.

You inquire the meaning of Jer. xvi. 2, first read chap. xv. from verse 15, and then you will see *who* the Word *is spoken unto*, viz., the 'Son of man,'—'Thou shalt not take thee a wife, neither shalt thou have sons or daughters *in this place*'; *i.e.*, thou shalt be divorced from the 'mother of witchcrafts'—the 'old wife'—the Spirit of bondage, and thou shalt not bring forth offspring by *that* 'wife' any more 'in this place,' *i.e.*, in the old world, for all the children begotten between the devil and man, which are 'false doctrines,' shall 'die of grievous deaths'; see verses 3 and 4—'For thus saith the Lord concerning the sons and daughters that are born in this place, and concerning their mothers that bare them, and their fathers that begat them in this

land; they shall die of grievous deaths; they shall not be lamented, neither shall they be buried; they shall be *as dung* upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and *for the beasts* of the earth.'

*From* THE UNITED ZION,  
THE LORD IS HERE.

[The tremendous revulsion of feeling on the first reception of, or *awakening to* the truth in its vivid and sudden brightness, may well be compared to an 'earthquake' in the mind, which swallows up every other thought (and which in Zion's experience was a mighty *heart-quake*). And when we contemplate the endless *dovetailing* of one Divine subject with another, in continuous development, we are well assured that the *mind* that could contain this spiritual *world* of new knowledge, was not of the mere natural order, or ordinary capacity, but must be 'cast in other mould'; so that mortals may well ask, '*Whence* hath this man this wisdom, and mighty works? *Whence* hath he all these things?' (Matt. xiii. 54, 56).

Notice, in this of Jeremiah, just at the close, what clue is given in a sentence, to the ensuing verses, for certainly *such* 'children' cannot be lamented for *the death* of, nor will they be buried, but *remain exposed* to the view of man and to future generations, in their deformity and '*corruption*,' being but the *excrement* of man in his own wisdom *on* the Sacred Word; and their fate is sealed by the 'sword of the Spirit,' which makes *food* of them for spiritual doctrine, while the 'carnal mind' or 'beast'

is fed with the carcase, or outward letter. So rejoice we, that the 25th of December brought forth this man *for God*, into the visible world.—C. B. H. Christ's-mass Day, Year 73.]

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## XVI.

*October the 24th, Year the Fourth.*

To Mr Smith of Blyth, Nottinghamshire.

DEAR FRIENDS,—We received your letter of inquiry dated September 28, and we should have been glad to answer it sooner; but we find the truth of the very passage in the 'Fifth Book of Wonders' which you mention in your letter, viz., that there would not be time to answer all the inquiries that might be made by letters; we shall here insert that passage, it is on p. 71,—'I have given thee directions to prevent inquiries that might be made by letters, as there will not be time to answer all the inquiries that people would make; but *I have answered them already*. They must *weigh* these *five books together*, and *wait* with patience until the Sixth appeareth, wherein it will be announced that the Marriage which I have mentioned hath taken place; in the Seventh, the *Birth* of the child; and then, as thou saidst before, all their *wonders* may *cease*.' Now Brother, here are very plain directions for you and for all, viz., to weigh the five books together, which if

This Brother's (Smith, of Blyth) death took place towards the end of the 5th Year, when Zion paid a visit, and found him the 'happiest being ever seen in "dying" circumstances,' from the delight and power of the Word he had received. See Letter, December 21, Year 5. Vol. VI. p. 123.

they that say they *believe*, would do, they would not now be *stumbled* at the *way* the Lord is fulfilling them; everything revealed to Joanna was to be *discerned* by the man 'in the end,' to whom is *given* the discernment of the mysteries of the Bible and of her Writings, *see* S. E. F. p. 132. And who do you think it is *that is* 'preferred *before* her' (as there said), for she was the greatest Prophetess that ever appeared on the earth, and the very woman that claimed the Promise, and that brought the 'Heir,' *by the Word* through her; must it not be the Lord *himself* uniting *in Spirit with* man, not merely a revelation or inspiration, as the Prophets of old had the Word given unto them; no! but the absolute union of God and man—God's *image* formed in man, even in the very man that was 'designed for' the Woman *in the end*, *see* 'Second Book of Wonders,' p. 14, you may see by these words that the 'Woman's form' is 'God's Image' in the man, for you see the Lord calls it *his* 'form.' Well then, this is the 'Marriage,' this is the 'Sixth Book of Wonders,' to see the 'six thousand years' of error (the old chronology) *end in man*, and God come and uniting *Himself* unto man, as He said he would '*in the end*'; and until the Lord came in this way, the mysteries of the Word could not be understood, therefore it is said in the Scriptures, 'Judge nothing *before* the time, until the Lord come,' etc.

So, dear friend, we do not merely say to you or to any, that we have a 'Revelation' only, but we declare that the 'Lord *is here*'; and He is the 'Spirit of Truth'—the Spirit in man to discern *the truth* of all things, to '*guide you into all truth.*' ¶ Take notice, it is

said, 'when *he* the Spirit of truth is come,' showing that although the Woman brought forth the truth, yet the *mysteries* of it, neither she (the Prophetess) nor any that stood with her at that time, did 'discern,' neither could it be until the 'Seed' came to whom the promise was made, until the Spiritual or mystic union took place; and as the union of two brings forth a third, so this spiritual union has brought forth the Knowledge of the Word, and this is the 'Seventh Book of Wonders,' *when* we 'see the Bible clear'; then here is the 'Manchild'—the man with *the* 'Child' *in him*, and *that* 'child' is the LORD—'the Way the Truth and the Life.'

You say, dear Brother, in your letter, that you wish to be informed respecting the spiritual 'child' that 'was lost and is found'; well, many thought at the Woman's death, that the 'child' was *lost*, but the 'Son of Man' is come to seek and to *save* that which was lost.' And we trust, if you *read* our books, that you will soon find the 'child' *in yourself*; therefore be strong, and look to your 'Guide'—the 'Comforter' that is come; and let all be *open to* conviction.

*From* THE UNITED ZION,  
THE LORD IS HERE.

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## XVII.

*October the 26th, Year the Fourth.*

To Mr Woodiwiss, Barnsley, Yorkshire.

DEAR AND BELOVED BROTHER,—Your letter dated the 17th inst. was received, and read by us in the hear-

ing of all the Friends in this glorious Cause, with very great pleasure, because you possess a spirit that is *truly pleasing* to the Lord, and a heart that the Lord delighteth to work in, for God 'beholdeth the proud afar off,' but the humble and contrite spirits are *sealed to Him*. At the same time, dear Brother, you are not called to *cast yourself down* with the thoughts of your being a 'sinner,' for God looks not upon you as such; *i.e.*, He layeth not your sins (which was your *ignorance* only) to your account, but to the *author* of all evil—'*the Spirit that blinds,*' called Satan, for you were *made* a 'sinner' by that evil *power*; and now let your head be lifted up, for your 'Redemption draweth nigh.'

You say, dear Friend, in your letter, 'How could you that are so great a sinner, expect so *comfortable* an answer from the Spirit of God?' O dear Brother, what is God! is He not Love? and He will be *found so* to those, who in the spirit of humility are willing to resign up *all their* wisdom, to be *taught by His* Spirit; these are they that possess that honest and good heart spoken of in the 'Parable of the Sower,' that 'good *ground*' which receiveth the blessed Seed of Life into it with thanksgiving, and will surely 'bring forth fruit *with patience.*' Such is your heart my Brother, and be assured that He is here that *knoweth the hearts* of all men, and 'forgetteth not the humble,' but will now make such His companions and bosom friends; for they will '*know the truth,*' and the 'truth will make them free.'

As for those that wrote the letter alluded to, they grieve the Spirit of the Lord, by setting up their own wisdom in opposition to the 'Spirit of truth' that is

now come; so they must abide in the dark, for they 'love darkness *rather than* light,' but if they will *have Life*, they, as well as others (though 'Judges' as they call themselves), must acknowledge themselves *no judges at all*, and come like 'little children' that they may *learn* the A B C of spiritual truth, which they have *never yet learned*, but have eaten the old '*leavened* bread' of malice and strife, and refuse the '*unleavened* bread of sincerity and truth'; for as leaven puffs up a loaf, so are they 'puffed up' with self-conceit, because they were chosen as 'Judges' in Joanna's *time*, and therefore they think themselves *something*, whereas they are nothing *but* '*shadows*' of 'the end,' and no *more*.

This is the case with Mr Foley, he was a 'Judge' also, and many are looking to him for *his judgment* on the Word of the Lord; but if Joanna herself, who was so wonderfully visited of the Lord, did not attempt nor would *presume* to give *her judgment* on the Word *given* her; alas! how can *they be judges* of the manner of the Lord's coming in the end, which He was pleased to keep a profound *secret from all*?

But the Scriptures are truly verified in such, who think themselves wise and *serve* their own wisdom—the 'calf,' the 'abomination of Egypt'; and they offer the 'sick and the lame' for an 'offering unto the Lord,' *i.e.*, the productions of their own vain imaginations, the fruit of their *earthly* minds, without any *directions from* the Lord, thinking He *must do* as they have laid *their* plan; but O, if this was to be the case, how would God *prove* that all men *were* fools, and that He *alone is* wise!

Be assured, dear Brother, that no man or woman could ever know how the Lord would come, *until* it came to pass; and now we declare unto you that *He is* come, and our writings shall fully prove to every *humble* heart, that it is true, for the 'tree shall be *known* by *its fruits*,' which do not appear in the 'words which man's wisdom teacheth, but which the Holy Ghost teacheth, *comparing* spiritual things *with* spiritual, and in *demonstration* of the Spirit and of power'; and in this we 'commend ourselves to every man's *conscience* in the sight of God'; and many there are who are now striving to 'pluck the fruit,' but they will find that vain are all their efforts, and instead of plucking it down they will surely pluck themselves off *from peace*, and from that happiness promised to the people who *know* the 'joyful sound' of that 'trumpet' of peace and love, that is now sounding forth from Zion.

There are several of the people calling themselves 'Believers in the Woman's Mission,' have sent letters to our Friends at Nottingham, against the Lord; poor people! they do it ignorantly, but yet their ignorance is the effect of their obstinacy and self-righteousness now, because they refuse to read our Writings and examine them in the spirit of *meekness*. But their letters instead of doing any harm to them, have given Shiloh's *believers* additional strength.

We have sent you the books according to your order, but have not yet been able to publish the other book; and have sent you with this a written copy of an Epistle addressed to the Believers in John Wroe's Visitation, which you will please read to those that are joined with you.

As regards your mode of 'worship' in your Meetings, you are to meet together just as a happy *family* in a social manner, and read the Writings you shall receive from time to time, and whatever we may point out unto you either from the Scriptures or from Joanna's Prophecies; all forms and ceremonies are now done away; love one another with pure hearts fervently. The Word of Light will *make melody* in *your hearts* with thanksgiving, without any '*singing*' in words, unless you choose.

Ask what questions you desire at any time and you shall be answered, as you wish instruction immediately through Zion.

We expect in a short time to take a journey into the country, and trust we shall have the pleasure of visiting you, and we know it will be in the *fulness* of the blessing of the Gospel of Peace. Be of good cheer, live in peace together and the God of Peace and Love shall be with you, for He is come in the power of His Word and Spirit, to 'give Light to them that sit in darkness and in the shadow of death,' and to guide your feet into the way of peace, that you being delivered from the fear of your enemies, should serve God in righteousness and holiness all your days; and for *this cause* 'the Day-spring from on high has now visited you' (Luke i. 78).

From THE UNITED ZION,

THE LORD IS HERE.

[This Believer (Woodiwiss) was *one* of the few who remained staunch and true, at the *end* of Zion's earthly career, *see* Letter, January 17, Year 12, future volume.]

XVIII.

<sup>1</sup> NOTTINGHAM, *December the 4th, Year the Fourth.*

To the London Believers.

DEAR AND BELOVED FRIENDS,—We received a letter last Sunday from our dear Sister Cheek, with an enclosure from our respected Friend Mr Hearn, for which we thank him; and we suppose that letter expresses the sentiments and resolution of you all, not to be soon shaken in mind, 'neither by spirit nor by letter.'

We give thanks to the God of all Grace, who hath called us unto His Kingdom and Glory, on your behalf for your obedience to the 'Word of the truth of the Gospel' which goes forth from Zion, which Truth and Grace hath been 'hidden for ages' but is now made known; God, '*the Word*' in its light and truth, grace and power, manifestedly *united with* human nature, by which *indwelling* of the Eternal Word—God, human nature is made spiritually 'just,' weighing just weight in the even scale of life, and going on to perfection; —'The path of the just is like the shining light, that shineth *more and more* unto the *perfect day*' (Prov. iv. 18).

The 'old man' was 'weighed in the balance and found wanting,' *i.e.*, 'Belshazzar' (means 'one who lays up treasures *in secret*'), who could not *use* the treasure, but he being 'put off' with his deeds, the 'New Man'

<sup>1</sup> *N.B.*—There are letters *between* this date and the previous, one of October, and two others of November 5 and 14, which are detached, and copies included in the 'Fifth Year' *series*. He probably reached Nottingham beginning of November.

is *searching up* the rich treasures of the Kingdom, that were *hid in the Word* given through the Prophets in ages past, for 'The Spirit' (the New-created 'Man') 'searcheth all things, yea, the *deep things of God*';—so the 'New Man' is 'Joseph,' who is here with you as God's deputy, *see* Deut. xxxiii. 13-16, and Ps. cxlix.—'Praise ye the Lord' (ye 'children of Zion'); 'let them praise His name in the dance; let them sing praises unto Him *with the Timbrel and Harp*'—the 'Spirit and the Bride.' And please to read here the four last Psalms, and *perceive* ye how God is justified, because He hath fulfilled His Word *of promise* that He made of old, in *joining* Himself to man.

So God is glorified in the creature, and the creature is glorified in God, and you may now say with one voice, 'We give Thee thanks, O Lord God Almighty, who art, who wast, and art to come!' Thou 'wast' in the Prophets speaking by them in all ages, and now thou 'art' *here in Spirit*, and thou art yet 'to come' in the *full* Glory and splendour of thy Eternal Majesty, that thou should give rewards to thy servants, the Prophets, and to them that fear Thy Name, both small and great; and should destroy them totally that have '*destroyed the earth*' (false doctrines), 'for thou shalt put out *their name* for ever, and cause all their memory to perish.'

And this glorious work is 'seen of angels,' *i.e.*, the 'ministering spirits' go forth from Zion and enter into your hearts, because you are 'heirs *of salvation*,' and they enlighten your understandings, giving you the light and knowledge of 'the Glory of God in *the face of Jesus*,' purifying your hearts by faith step by step as you go

on, and being *thus made* 'pure in heart' you '*see God*,' *i.e.*, you behold with joy and delight the 'true Light' of His Word, and the wondrous working of His marvellous power in 'raising the dead to life'; and it is *not* 'a thing incredible *with you*, that God *should* raise the dead,' neither do you ask, 'With what body do they arise?' for 'the *bread* that we' (the United Zion) '*break* unto you is *the Body of Christ*,' and the cup of blessing which we bless, is it not the *communion of the blood of Christ*,'—the true light and knowledge of the Word, the 'Spirit and the Life'? of which 'body' the temporal 'bread and wine' was the symbol, and was to continue in use until it was fulfilled; for 'in eating and drinking' (saith the word by 'Paul') 'ye do show the Lord's death *until* he come'<sup>1</sup> (1 Cor. xi. 26); but what does *the Spirit* mean? why, that he who is *made* 'Lord' must 'die *unto sin*,' before the 'body and blood' (which is the *Life* and *Spirit* of the Word) could be divided among you, that you may *have* Life thereby. Well, this being now *done*, the body or substance of the Divine Word is now divided among you, by the light and power of which ye have fellowship one with another, and the 'Blood of Christ cleanseth you from all sin,' viz., the 'vain and corrupt conversation' received by tradition from your 'fathers'; so you *are redeemed* from this *by* the 'precious blood of Christ,' who 'verily was foreordained, but was manifest in these *last days* for you, who *by him* do believe in God that raised him *from* the dead, and *gave* him glory, that your faith and hope

<sup>1</sup> On this, see Epistle of January 14, Year 7, Vol. VI. p. 130, for additional instruction *unto Life*.

might be *in God*. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren' (the 'Trinity'), 'love one another with a pure heart fervently; being born again' (into the New Life, into the 'Ark of the New Covenant'), 'not of corruptible seed, but of incorruptible, by the Word of God' (the 'Messiah') 'which liveth and abideth for ever' (now that he *is come*). Read 1 Peter i. 18-23.

And this is seen and received by you, so ye behold the creature in God, and God in the creature, and ye are beloved partakers of the benefits, for ye 'eat the flesh and drink the blood' of the 'Son of man,' for he it is that is 'sealed,' and appointed of God to give it unto you; we 'have *this treasure* in the earthen vessels, that the *excellency* of the power may be of God, and not of us' (2 Cor. iv. 7). So gird up the loins of your minds, and be strong and *know* that 'Christ having died, death has no more dominion over him' (although it *once* had); 'so likewise reckon ye yourselves dead indeed *unto sin*, but alive unto God, through your Lord Jesus Christ,' who hath abolished death, and 'brought Life and Immortality to Light' *by the Gospel* (Rom. vi. 9-11).

The Divine Spirit—the eternal 'Son of God,' had neither 'death' nor 'hell' *in him*, therefore he had it not to conquer or 'overcome,' but he conquered it in, for, and *by* the creature; thus he *came down into* 'hell and death,' which was man's heart corrupted by falsehood, and made it 'give up *the dead* that was in it'; and He by working in the creature, *slew* 'death,' and now 'Life' lives; and the *dead* 'carcase' is given to the

'fowls of the heaven' for their prey (Jer. xxxiv. 20); so ye now 'take them captive whose captives ye were, and are made to rule over your *oppressors*'; for ye are the '*fowls of the Heaven* of heavens'—the Highest Manifestation, Zion, and ye are feathered or clothed with the Word; and although ye have been '*flesh-pots in Egypt*,' yet shall ye be as 'the wings of a dove, covered with silver and feathers of yellow gold' (Ps. lxxviii. 13). 'For Christ our pass-over' (or bridge *by which* you pass over from death to life) 'is slain or sacrificed *for us*' (1 Cor. v. 7).

Let this be your heart; therefore keep ye the feast, feeding upon the 'unleavened bread' *by faith* in your hearts, with thanksgiving, which thing we are persuaded ye do. [The Believers in London, were evidently fairly advanced to Zion's satisfaction, from this copiously *Scriptural* address to them, on his *first* absence; for it teems with a spirituality, which he felt they were prepared to receive and adopt; *changing* the old and gross ideas of the 'Blood of Christ,' into the very impartation of Divine Life. This is indeed the 'communion' or communication of another existence, *added* to the natural; and when the Scriptures are read with the *new* eyes and understanding, it is clearly seen how the word by 'Peter' was spoken for this day or 'last times,' when the 'foreordained' one appears in visibility on earth, '*raised from the dead*'—or *carnal* wisdom, in which he had lain as all others, that procured or brought upon him the spiritual 'death'; and having the glorious Light of Revelation given him, which purifies the 'souls' from 'earthly dross,' or rather, *bestows* a 'pure

soul' which can not be corrupted by error, on the recipients of the ever-living and *abiding* Word brought 'by him.'—C. B. H. December 28, Year 73.]

Beloved Brethren, O how do we long to see you, for indeed ye are in our hearts and we *know* that we are in yours, and we shall yet meet again, shortly ; but be patient, dearly beloved, for a great door and effectual is opened unto us in this place ; the Word of God is prevailing powerfully here. We opened our Meeting last Sunday, in a room fitted up by the Friends at their expense, who are all full of life and zeal for the glory of God, and are increasing in wisdom and love daily ; there was a crowded audience, and great boldness was given to speak the Word ; on Wednesday evening also it was very full, and we think more in number than on Sunday.

A few of the 'religious preachers' stood up to oppose us, and said we were vile 'impostors,' some said we ought to be burnt ; but the major part left the Meeting glorifying God for the Light of the Truth given. It is the 'Priests' that most revile us, because their people are leaving them for the Truth's sake, being heartily glad to cast off the 'yoke of bondage,' and get rid of the trammels of 'Priestcraft,' and now begin to enjoy the liberty of the 'Gospel.' Oh ! what pleasure and delight it is, to see the Lord by the Light of His Word 'shaking his hand at the dishonest gain' of Priestcraft, and bringing their strongholds to ruin (Ezek. xxii. 13). 'Hell' is shaken, and 'is *moved* to meet the Lord at his coming' (Isa. xiv. 9). Our Meeting-place is not large enough, we shall be obliged to have another ; and those from among the different sects (in Nottingham), who have turned to the Lord, are rejoicing that

the universal downfall of 'Babylon' is approaching; they see it is *begun*.

All the Friends met together in the 'Chapel' on the anniversary of November 30, and we supped together; the lively joy felt and expressed by all we cannot describe; and after supper they all stood up and formed a large ring, and requested me to go in the middle; I obeyed, and they sang hymns of praise to God for sending them His blessed Word and Spirit, and scarce a dry eye was to be seen. The Friends frequently during the happy evening said, O if our dear Friends in London were with us, all would be complete. You would, we are sure, rejoice greatly to see their ardent and lively zeal, everyone seems forward to assist in raising up the blessed Cause.

The Book is gone to the press, and as soon as we get it we shall send it to you; they cannot get things out of hand here so readily as they can in London. It will be expensive, coming to about £30.

We have just now received a letter from you, but have not time to answer it at the present, only to say that we feel great pleasure to find you are all well, and that you are all so happy together; this was three parts written when your letter came. Accept of our kind love.

*From* THE UNITED ZION,  
THE LORD IS HERE.

[There is a special, and likewise pathetic interest attached to this account of his first Meeting-place and public ministration, and the *gathering* of warm and zealous 'Believers,' with the first characteristic celebra-

tion of the anniversary of his escape from Newington Workhouse on the previous 30th of November. Yet the very conduct of this outward observance of *the day*, and the joyful reception of the character *personally*, was afterwards to lead them astray from the *spiritual* work, when they found it was inward only, invisibly (*i.e.*, mentally) done in the *inner* man; and the *faith* of many did not survive four more years of trial and temporal *disadvantages*. Thus Zion, with all his fond attachment, and grateful memories of his first reception, and subsequent visits, has to write in September of the Ninth Year, the sad farewell and exquisitely tender '*Lament over Nottingham.*']

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## XIX.

NOTTINGHAM, *December the 15th, Year the Fourth.*

To Mr C. Bradley, Birmingham.

DEAR BROTHER,—Your letter was received in London, and was immediately forwarded to Zion ; for we have been here at Nottingham these five weeks ; this will account for the delay in answering.

You have done well to write unto Zion, and in *believing* that the 'Lord is here,' yea, and He is here to *end* your long and sad complaints, and you shall no longer have to say that you are 'without hope and without God in the world,' for your 'God is come and will not keep silence ; a fire devoureth before Him, the flame whereof

burneth up his enemies round about him' (*see* Joel ii. 3). And 'for this purpose is the Son of God now manifested in the flesh,' viz., 'to destroy the works of the devil'; and 'God is now in Christ' (the 'Anointed') 'reconciling the world unto himself, not imputing their trespasses unto them' (2 Cor. v. 19); no, but imputing all to the *author* of them, which is 'the Devil' or 'Power of darkness.'

And can you think, beloved Brother, that the Holy and Just God can forget your work and labour of love, that you (in your *innocent* love and zeal) have shown towards His Name, in time past? in that—to the best of your *knowledge*, and so far as you knew His truth as it came through His favoured and *ever to be remembered* Servant, Joanna Southcott—you have *defended* His Cause! O dear Brother, is the Lord unrighteous, to forget you? but we perceive that the 'Adversary' has been striving to devour you by casting down your *confidence* in the God of your salvation, and *accusing you* with 'sin,' of which he is the author. Ah! *this Spirit* put the 'crown of thorns' upon my head once, and now is striving to goad you to the heart with temptations, and causing you to *charge yourself* with 'sin'; but the 'day of vengeance' is in my heart, and the 'year of my redeemed is come,' the 'acceptable year of the Lord,' and the day of comfort for 'all that mourn.' Brother, what is 'sin'? is it not the 'transgression of the law' (1 John iii. 4)? but could you 'transgress' against it *before* the 'Law of Life' was *given*? and is it not written, 'The law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem'; and is not this from the Man of God's

right hand, His dwelling or abiding *place*? Read Deut. xxxiii. 2, 3. Now Brother, 'where *no law* is, there is no transgression' (Rom. iv. 15), therefore the 'times of ignorance' that are past, even up to this present time, 'God winketh at,' but *now*—that the 'Right hand of the Lord' is come and is 'become glorious *in power*'—He 'commandeth all men everywhere to repent,' *i.e.*, to *turn away from* the 'Powers of darkness,' and receive the Light and Truth of God's Word—the '*perfect law* of liberty'—through the chosen instrument, that you 'may be saved' *from* all error. And now you are no 'sinner' *in the sight of* God, seeing you do not 'transgress' His holy law or Word, which is God *the Saviour*; for you do not reject it but you believe it, and your desire is to be *clothed* therewith, that you may not be found naked, but 'clothed upon with this, *your house*, which is *from Heaven*, that mortality may be swallowed up of life.' Read 2 Cor. v. first four verses.

And now Brother, count yourself *not* a 'sinner' any longer, for those alone are 'sinners' who *refuse* this Heavenly calling, and will *abide in* darkness; and of such *principles* it is written (Ps. i. 5), 'The ungodly shall not stand in the judgment, nor sinners in the congregation *of the righteous*'; and you know that the Word says, 'the sin against the Holy Ghost should not be forgiven,' but a man *could not* commit that, before the 'Holy Ghost'—the '*Comforter*' was come; and from Joanna's Writings you see that this is the 'Holy Spirit of God and Christ, *i.e.*, the Word that goeth forth from Zion—God and man *united*; and this Spirit could not come until the *union* between very God and very man took place *on earth*

and *before* this could be accomplished, the 'Powers of darkness' must be cast out (of the 'Temple of God'), which had made it a 'den of thieves'; but as the Eternal decree was that it should be the 'House of Prayer' for all people, so God hath now fulfilled the same by His great power, and hath 'gotten Himself honour over Pharaoh and all his host,' viz., Falsehood, and all its train of error and delusion. But ah! my Brother, what were the sufferings of the creature in going through this 'fiery trial,' who can tell? For the 'Princes of the Sanctuary were profaned, Jacob was given to the curse, and Israel to reproaches'; yet now the blessed promise runs thus, and is fulfilling, 'Yet now hear, O Jacob My Servant; and Israel, whom I have chosen; thus saith the Lord that made thee, and *formed* thee from the womb, who will *help* thee; Fear not, O Jacob, My servant, and thou Jesurun' (signifies 'upright' or 'righteous'), 'whom I have chosen.' (See Isa. xliii. last verse, and then xliv. first verses.)

And now, Brother, these are the promises that are even now fulfilling to the children of the United Twain; therefore 'lift up the hands that hang down,' yea, the Lord will lift them up, and lead you now in the plain way wherein you shall not stumble; for every mystery that hath disturbed your breast, and those whose hearts are like yours, *i.e.*, longing for the 'Water of Life,' shall now be made plain before your eyes. 'Thine eyes shall see the King in his beauty; and ye shall behold the land' (yes, and dwell therein) 'that *was* very far off' (Isa. xxxiii. 17.)

*From* THE UNITED ZION,  
THE LORD IS HERE.

*P.S.*—Our dear Brother Pierce has written to you an account of how the Blessed Work is going on here; and we inform you that it is spreading rapidly in many parts. We shall remain at this place till after Christmas, we are going to all the principal towns in England, and no doubt shall visit Birmingham. We have sent you the Books according to your order; there is another in the press now at Nottingham, and will be out in January. Accept of our kind love, dear Brother, and all that wish 'Prosperity to Zion'; and your heart, and your letter, is truly pleasing unto the Lord. Farewell.

[This Mr C. Bradley, who became an advanced believer, and remained staunch throughout, and was indeed a 'chief disciple,' was also made the principal means of Zion's *temporal* support, and of assistance in the Cause in various ways, while the Leader was on earth. It is apparent that he had been put through much mental experience in 'religion' previous to coming to Zion, and that the natural ground was prepared by tribulation for the saving consolations of the truth. And his experimental trials and causes of complaint fitted him for, and *drew forth from Zion*, the *high* instructions he was afterwards to receive, in several *notable Epistles*.]

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XX.

NOTTINGHAM, *December the 26th, Year the Fourth.*

DEAR AND BELOVED BROTHER BRADLEY,—We received your very kind and affectionate letter dated the

17th inst., and found enclosed a £5 note which you were so kind to send in payment for the Books, for which we return you our grateful acknowledgment. On the receipt of the letter we wrote to London for our friends to send us down a number, for we have not enough with us to complete your order; they have not yet arrived, but shall send them to you without delay so soon as we get them. We had three thousand of them printed, well knowing that they would be called for in a short time, and one thousand of the new books (The 'Living Oracle') will be printed here, but they will not be ready for distribution before the end of January. This book is written in answer to a letter of Mr Foley's addressed to our Brother Pierce, which is quoted in the book, and will enable the reader to judge *where* the light dwelleth, whether it is in Mr Foley or '*the Lord*'—who is come to '*bring to light the hidden things of darkness, and to make manifest the counsels of the hearts.*' And indeed Brother, now is the time that everyone must 'read and judge for themselves,' and this is the 'Jordan stream' that all must 'now go through'; the word 'Jordan' signifies the 'River of Judgment,' but those who refuse to *go through* the river, depending on the opinions of men who are blind, how can they *get to* the 'Land of Promise'? they never can, but will surely '*fall in the wilderness.*'

But blessed are you dear Brother, for your faith doth not stand in the wisdom of men, but in the power of God, for you believe that God *must* be *your Guide*, and so *He will* 'guide you into *all truth*'; and you know it is written, 'Whoso honoureth Me, him will I honour.'

Now if a man will have 'faith and courage' to *launch*

out into *the deep*, and refuse the *opinions* of men, taking God alone for his *Guide*, that man *honours* God, and God will work in *such a heart* by His Spirit, enabling him to come to a right understanding of His wondrous working, in bringing forth His New Creation, and he shall have an 'unction *from* the Holy One,' and shall not '*need*' the opinions of man, for as he disdains to be led by man's judgment, God—who is faithful to them that trust in Him *alone*—will stand by him and guide him continually, and will bless him with peace, *because* he '*trusteth* in Him.' And this is *the Faith* that has now established this great blessing on the 'Throne of God,' *i.e.*, the heart of His 'servant,' in whom is fulfilled these words, 'Justice and judgment are the habitation *of thy throne*; mercy and truth goeth before thy face' (Ps. lxxxix. 14).

But the 'Pharisee' cannot 'see *when good* cometh,' because his mind is earthy, and he occupies himself in the letter and not in the spirit, he will 'tithe mint, annis, and cummin, but neglect the weightier matters of the law, viz., Judgment, mercy, and faith.'

The words given ages ago,—'Ye must be a wise and understanding people' (*see* Deut. iv. 6), stand on record for this day, and are addressed to the 'people of God' *now*—the true 'Jews,' of whom the outward 'Jews' were typical; and *it is* 'Wisdom that will gain the day.' But the *unwise* 'turn judgment into gall, and the *fruit* of righteousness into hemlock' (Amos vi. 12); and because they desire not 'to *retain* God in knowledge' (but are *guided* by one another's *opinions*), therefore are they given over to a reprobate mind, to do those things which

are not convenient; men with men working that which is unseemly, and receiving in themselves that recompense of their error which is meet.' Here read Rom. i. from verse 22.

Again, it is written (Gal. vi. 8), 'He that soweth to his flesh' (*i.e.*, dependeth upon his own natural understanding, when the Spirit—the Truth—is shown him) 'shall of the flesh reap corruption; but he that soweth to the Spirit, shall *of the Spirit* reap life everlasting.' [*Previous* to the Truth being revealed through Zion, there was, of course, nothing else to depend upon but '*natural*' judgment, which could be but *opinion* at best; so none are *called to give up* or repent, *i.e.*, turn from their former notions, till they hear or read the Doctrine of Zion—the Word *of the Lord*.]

' But barren minds, like barren soil,  
Mock the Cultivator's toil ;—  
Though you sow the choicest seed,  
It (the soil or mind) produceth nought but weed ;'

That is, opposition to God's Wisdom. O what a heart must that be who declares that he would shoot the loving '*Brother* of man,' because he comes to him *in the* '*Name of the Lord*,' showing to the whole world in an open and undisguised manner, the truth of the Scriptures and of the dear Joanna's Writings, that the glorious Cause (which they themselves profess they love) may be no longer trodden under foot! Is this the work for which they would 'shoot him'? O foolish and unwise people! but they do it ignorantly—'Father, forgive them, for they *know not what* they do!' They do not consider that it is written, 'He that hateth his brother is a murderer'; and

now it is that the very 'Brother' here mentioned, is hated by the murdering 'Cain'-*spirit in* man, for 'the Lord' is now come as 'the Brother,' as you read in J. S.'s Writings, 'For I will come your Priest and King, your Brother *in the end*';—and what is it that is meant by 'the end'? is it not he in whom 'Satan's' reign *ends*, as the one *to begin* the glorious reign of 'Christ' in, at the first!—'I am Alpha and Omega, the beginning' (of the *creation* of God on earth) 'and *the end*' (of the reign of Darkness); now this is the mystery of coming 'in the end'; and the Spirit by Joanna declares, that the unbelieving hearts would strongly *deny* God's Image being in man, and you are told that the 'Living Water should flow forth from the Throne of God and of the Lamb; and yet the sinners will it all defy, and froth with fury to *hear the sound*.'

Now, dear Brother, we told you in our last what it was to be a 'sinner,' viz., those alone who 'transgress the Law'—that 'goeth forth from Mount Zion'; that is the 'great transgression,' because *the Truth* is brought to light before their eyes, and they deny it; hitherto they have had a 'cloak' *for* their 'sins,' but now *I am come* to explain all mysteries, they are without excuse. And what is the language of their hearts now, under Satan?—'This is *the Heir*, Come, let us kill him, and the inheritance shall *still be ours*'; *i.e.*, we will keep up our opinions (*inherited* from tradition of men) still. 'We have loved strangers, and after them will we go' (Jer. ii. 25). Ah! 'I have heard the slander of many; *fear* on every side, while they took counsel together against me, they devised to take away my life' (Ps. xxxi. 13). And let such behold their characteristics in Ps. l. 16—'But unto the wicked God

saith, What hast thou to do to declare my statutes, or thou shouldest take My covenant in thy mouth?' Verse 17—'Seeing thou hatest instruction, and castest My words behind thee.' Verse 18—'When thou sawest a thief' (the 'Devil'), 'then thou *consentedst* with him, and hast thy portion with adulterers.' Verse 19—'Thou sendest thy mouth to evil, and thy tongue frameth deceit.' Verse 20—'Thou sittest and speakest against *thy brother*; thou slanderest thine own mother's *Son!*' They boastingly say they are *Believers* in the 'Mission of Joanna,' and imagine themselves *secure*, but to what purpose do they profess a belief in her Mission, if they now deny the *very ends* for which her prophecies were given, viz., to *bring forth* the Promise. They talk of the 'Woman's form,' but they speak in darkness not knowing *what* that 'form' is, and are expecting a visible female to appear, although they are told that 'all was a mystery'; but let them consult the writings for their instruction, if they wish to know the truth, 'lest they be found fighting against God,' and this they will find to be a bitter thing. See the 'Second Book of Wonders,' p. 14, and they will plainly see their *error* respecting the 'Woman's form,' it there says, 'the meaning of my being *present* in *thy form*, is not in person but *in spirit*; and *now My form* I leave to him whom I have designed for thee,' etc. [Please to read this book from the beginning, and it shall be farther explained when we come.] Here let them see that the 'Woman's form' is 'God's image,' or God's form *in the man* whom He designed should unite with 'Joanna,' in a spiritual union; for as a husband is responsible for his wife, and is bound by the law to discharge all her debts, so is *her*

'*Lord*' now come to *free* her; and as a husband is bound in honour to defend the character of a wife, of whose virtue he has had every satisfactory proof, and whose innocence and devotion inflames his heart with love and zeal, so that he cannot rest till he has cleared her character, in the view of all those by whom she was considered an adulteress; so is her ('Joanna's') 'husband' now come, having in his possession the truth of all, nor will he stop or tire till '*Judgment is brought forth unto victory,*' and the '*Woman*' proved to be virtuous before all men, to the lasting disgrace of all her enemies—'*I'll take her from the fowler's hand, And put mankind to shame.*'

Now dear Brother, the only way you will be able to maintain the ground you have now gained, and obtain a complete victory over both your inward and outward foes, is to have a *right understanding* of the Word of God; this alone will shut the '*mouths of gainsayers,*' and you will find that the professed *believers* in Joanna's Prophecies are the greatest, on account of their ignorance of the Word that came through her, for they imagining (without any just ground) that they *understand* the Word, their folly appears by taking it in *the letter*, and *rejecting* the Spirit. For example, the Word said great things of Mr '*Foley,*' but they were not to be fulfilled in that individual, who stood as the '*shadow,*' and the same with Mr '*Pomeroy,*' they were the *types* (by their *names*) of the '*Manchild*'; therefore when you read in Joanna's Writings what was said to them, you must look *beyond* to the *substance*, for God '*calleth things that are not, as though they were*'; and just the same in the Scriptures, speaking of '*Isaac*' the son of '*Abraham,*' the Word stood for '*the end,*' for

the 'Spirit of Life' raised up in one (who was as good as dead), is the real 'Isaac'; and all spoken to in the Word by Joanna when she was prophesying, were used as types, but these two (Foley and Pomeroy) we mention here in particular, because they are the chief stumbling-blocks in the way of the people, *i.e.*, the 'Southcottians.'

Now if you will please to read the Letters that were sent to Mr Pomeroy, in the Book entitled 'Copies of Letters sent to the Clergy of Exeter,' the above assertion will be clear to your view, particularly mark the Letter that stands in the 6th and 7th pages:—'Awake My Shepherd, saith the Lord, lest I kindle a fire in mine anger, and wrath in my fury, that shall burn to the nethermost hell. But if ye awake, O Zion, and "*put on* your beautiful garments, O Jerusalem"; then shall "your

The world of professed 'Christians' at this day, may recognise (in a measure) the justice and truth of Zion's condemnation of *Joanna's professed* believers, seeing that her prophecies were *not fulfilled* in the literal or outward sense; and it has been fully shown throughout these Writings, how and why they were misled in the allusions to 'the Woman,' being unable to see that this was the Eternal Spirit (speaking through her), the 'Gift and Grace of God' that should be united to man as his Helpmate or Helper to all good. But when it comes to the 'authorised' and *accepted* Scriptures, in which men think they are concerned, then these very 'enlightened' professors commit the same identical error, in confounding 'Christ' with a literal bodily appearance, near 1900 years ago; and without taking into account their inevitable disabilities in their *natural* constitution for *spiritual* discernment and apprehension, have complacently imagined, and stoutly asserted that they are the followers of the *only* 'Saviour' and 'Redeemer.' And now the utter fatuity of such vapid and futile notions, is demonstrated by the *Spirit* of Power from God (which is His Almighty never-ceasing *Love, put forth*), they are eager to smother it up, and retain *their* superstition which has held supremacy so long. Well then, it is plain they would 'kill the Heir' to dispossess Him of his inheritance—the *Bible*, through 'fear' of losing what they thought *they possessed*; and so arises the 'slander' with which they greet Zion, 'hating' the *instruction* he brings, and casting aside the words of God by him, preferring to *mix* their own *natural* wisdom with them, and thus despoiling the beauty, or in Scripture term, 'deflowering or defiling the Virgin,' viz., the Wisdom of Divinity Itself! and so traducing the very '*Light of Life*.'—C. B. H. New Year's Day, Year 74.

light break forth as the morning," and your Righteousness *appear* as the noon-day Sun; and God, even our God, shall give us His blessing';—now this was not the call to Mr 'Pomeroy,' nor to any other *at that time*, but was the Word of God cast into the womb of Providence, to 'bring forth its *fruit in its season*,' and to have its fulfilment *in its power* in the character, whom God intended it *should awaken* when the *time was* come, which person is here called Zion and Jerusalem, in whom the 'Three Shepherds' (the 'Trinity') should stand; and this is now fulfilled.

But Mr Pomeroy was a *type*, and in his *name* the mystery lies, which you have explained in our first Book, viz., that it meant the 'Royal Apple' or 'King-apple,' etc., and how this stood for the 'Manchild' in whom is the 'first fruits'—the '*fruits of the Spirit*'; and Joanna says, 'There is a great mystery in my writings respecting Mr Pomeroy,' and she adds, 'It is wonderful how it stands in my writings respecting him and me; May the Lord keep him and me in the hour of trial!'—now her prayer was indited and *uttered by* the Spirit of God, but she did not know the *way of the Spirit*; she thought that it was the man Mr 'Pomeroy,' but the Spirit meant it for the 'Antitype' who would *have to go through* the 'great Trial,' or the 'great tribulation' (spoken of throughout all the Scriptures and Joanna's Writings), that the Truth might be brought to light. Read Isa. li. 17.

And as you read in the Scriptures, that 'Jesus' prayed for 'Peter' that his faith might not fail, so *the Spirit in* 'Joanna' prayed for the 'Manchild,' who is the substance of 'Pomeroy' and of 'Peter,' and he it was that had to go 'through the sieve to be sifted as wheat.'

*N.B.*—‘Pomeroy’ *first* believed Joanna’s Writings, and they went out to the world by his consent and advice, but by the artful persuasions and insinuations of evil-disposed persons, and by the persecutions for *believing in* the Cause, he afterwards fell back, and said that he believed Joanna was created for *his destruction*, and he denied her; now so did he (the ‘*Manchild*’) who is writing unto you, through ignorance, yet striving to *obey* the Word, but was artfully ensnared by the voice of a ‘Stranger’ and thought it to be the *Voice of* the Lord, which he followed thinking it was the direction of God through Joanna, in this way he *fell* by the ‘Serpentine’ *Spirit* (of human ‘*reason on the ways of God*’) that has deceived all mankind. This was the ‘troop that overcame Gad,’ but it was decreed that ‘Gad should overcome at the last’; ‘Gad’ signifies the ‘Day Sun,’ to show him in whom the ‘Sun of Righteousness’ is now risen, to ‘*clear* the writings’ by showing the truth. And Joanna’s prayer for herself and ‘Pomeroy,’ was a prophecy of the ‘Man-woman’ (or ‘Adam and Eve’ in one), that the man should appear with ‘the woman’ (the *Spirit of Life and Love*) in him; and it also pointed to the decree of God, viz., that they should be *kept* while going through the ‘fiery trial’ of the ‘falling away,’ that the ‘man of sin’ might *be revealed*, to be *consumed* by the brightness of the Lord’s coming.’

Read the account of ‘Job’s’ afflictions, and know that this was the ‘awful trial’ of the ‘*Manwoman*’; you know it is said of ‘Job’ that he was a ‘just man,’ one that ‘feared God and eschewed evil,’ and the Lord suffered him to be tried by the false Spirit with numerous temptations and woes; not that the Lord had *any need* to prove him thus,

for he knew the *heart* of *His creature* before, but to *shame* 'the Devil,' and that the Divine justice and equitable dealings 'with men and devils,' might appear. Nor could this Spirit of error be *put to shame* but by the integrity of the creature to the God, *whom* the 'Adversary' so atrociously *accused* and belied.

Now as Mr Foley and some others, have found fault with what is said in our first Book concerning the allegory of 'Job,' viz., that it was prophetic or typical of the 'last days,' and was designed to set forth God's wondrous way of working to bring in the Redemption of man, which consists in the *deliverance* of man from the Power and influence of darkness, and in the possession and enjoyment of all those blessings promised to man on earth; as Mr F. and others object to this, and make it the chief excuse (and a foolish one!) they can find for condemning the wisdom of God, we still assert it (however *they* may object), that the 'Book of Job' was *a prophecy* of 'the end,' to show that the substance and character of 'Job,' is he in whom the Lord is come, who was first blessed in spiritual things, and a 'hedge set about him,' which was the *Seal of God to the* 'day of Redemption' with *the Promise of Eternal Life*; yet you see 'Job' is afflicted and deprived of all his comforts, so that even his (former) '*friends*' were as *goads* unto him; still he 'sinned not' *by* 'charging God foolishly,' but said of the Lord, '*Though* he slay me *yet* will I trust *in Him!*' Just so it was with the 'appointed' character, for 'as a lamb *dumb* before her shearers, so he opened not his mouth'—to reply against God, while he *endured* the stroke—the 'awful trial' which must be suffered by him to *fulfil* the Scriptures; then he is restored, and his 'friends'

reproved for their *wrong* thoughts (*i.e.*, *natural* reason), and his 'latter end is blessed more than the beginning,' and his three daughters given him *again in perfection*; all this shows how the 'Manchild,' who is the 'Second Adam,' has 'the Bone' returned to him again after *going through* Death.

'Deep was the sleep that I cast upon man,  
And deep is the mystery, the Bone must return.'

Now the names of 'Job's three daughters' are, first, 'Jemima'; second, 'Kezia'; third, 'Keren-happuck'; these are the three degrees—first, the 'right hand'; second, 'as pleasant as cassia or fine spices'; third, the 'Horn or Child of Beauty' (the significations of the *names*); and here is the '*fulness* of the Godhead bodily' *in man*; the 'seven sons and three daughters' are one; they mean the Triune Power or Properties of God in the character 'Job,' bringing forth '*Perfection*' (*i.e.*, perfect knowledge) in the creature, signified by the number 7. Thus you see in the blessing of his 'latter end,' there come unto him all his brethren and sisters, and all that had been *of his acquaintance before*, and *eat bread with* him in his house, and be-moan him and comfort him over all the evil that the Lord had *laid upon* him, and everyone give him presents; so is the Lord '*returned* to the *remnant* of His people' in all the Light of His Word, 'as a Diadem of Beauty,' even to Zion or 'Jerusalem,' and has given the power there (as the 'Instrument') to set the 'Crown of Light' on the heads of all that believe; please read 2 Esdras (Apoc.) ii. And the *end* of 'Job' is, that he dies being 'old' and '*full of days*,' showing that he has 'died in or into the Lord,' being arrived to full age or '*stature of a Man*,' full of days—not

nights, not of darkness, but the Eternal Light, *i.e.*, the 'True Light' and knowledge of God's *Word*. And this was the '*blessing*' that *was to* rest upon 'the dead that *died in* the Lord,' viz., that they should 'rest from their labours,' *i.e.*, from their own wisdom, which brought 'sin,' 'guilt,' and 'fear' upon them, which 'hath torment'; and 'their works follow them,' *i.e.*, the 'good works' of God that He hath wrought in the heart by his Almighty power, in turning their 'water into wine,' appear to view, the 'old man which is corrupt according to his deceitful lusts,' being destroyed, and the 'New man which is *renewed in* knowledge after the image of Him that created him,' established in the earth, who is the Eternal 'Man'—God, the incorruptible *Seed* or *Word* that liveth and abideth for ever! the 'Messiah,' which is the 'strength, confidence, or sure trust of the Lord' (this is the meaning of the word or *title*), that never shall depart but abideth continually, giving increasing happiness and delight.

And now, what use would it be to mankind to know that there was *such a* man as 'Job,' and that he went through all that is recorded of him, outwardly? if it were ever so clearly ascertained it could do no one any spiritual good, *as a history*; it is the substance or fulfilment of *the type* that brings '*the Good*' to man, which is indeed now come.

Can those who object to the statement made in our Book (before mentioned), inform us where the 'Land of Uz' was, in which 'Job' lived? No, they cannot; though they *may say* that it was 'in the East,' but this is vague, and they know not what 'the East' meaneth, as it stands in the Prophetic Writings. The Word saith, that 'Job was

the greatest of all the men *in the East*, or 'of the Sons of the East' (for so the Hebrew reads), now 'the East' (the Sun-rising) is God, and it shows that this spiritual 'Job' (Shiloh) was *set apart* in the counsel and decree of God (being 'foreknown' of Him), to be the person *fitted* for the work, to be the '*first* born of every creature,' the '*first born* among many brethren,' the '*first-born* of the Sons of God' on the earth, from whom the whole 'Church' should proceed, called the '*Church of the First-born*'; so he it is that was, even at the beginning *before* he went through the 'Fall,' the '*greatest* of all the men of the east'!

And herein is fulfilled what the Spirit said to Miss Townley, upon a communication given to Joanna, wherein was said that the 'tree should be pruned downward'; the explanation given her upon it, was as follows,— 'My saying I would prune the tree down-Ward, was that I should cut down the highest Man in this nation, to *make* him an Instrument in My hand to carry on My work'; now those that have heard or read this, thought that it must mean 'King' George, then reigning outwardly; but ah! they are mistaken, for it was '*King* Shiloh'—who was the 'highest' (in origin and destiny) though the least in his own opinion, as a man; but though he stood thus *in the decree* of God, and had 'five talents' of Wisdom *created in* Him, yet he must 'fall down bound into the midst of the burning fiery furnace,' for in him were the three—'Shadrach, Meshech, and Abed-nego,' the significations of which names are, first—a 'tender dug or breast,' a 'fine field,' or, after Syrian language, 'Thy sending'; second—'prolonging or drawing,' or 'hedging in waters'; third—the 'Servant of

shining'; in which things there is an abundant field of *doctrine*, too copious *for this* letter. [All these noteworthy and much-talked-of subjects in the Scriptures, of course come up in the subsequent Epistles during his Ministration on earth; for *one* reference, *see* Epistle of February, Year 8, Vol. I. p. 234.] Now the decree of God which stood 'before the world was,' *appointed* him to go through these sufferings, and this 'decree' was the 'Land of Uz *in which* Job *dwelt*'; therefore it is written, 'Tophet is *ordained* of old, for the King it is prepared,' viz., King Shiloh, that the king or 'god of this world' ('Satan') may be *burnt out* of him, and that the 'King Immortal, Eternal, and Invisible' may become the 'Ruler' in him; therefore the passage continues, 'The pile thereof is fire and much wood, the *breath of* the Lord, like a stream of brimstone, doth kindle it' (Isa. xxx. last verse).

The word 'Uz' signifies 'counsel' or 'wood'; so you see that he in whom the Counsel or truth of God's Word is established, and in whom the Word of Counsel is given that shall counsel in wisdom (which is the 'Wonderful Counsellor'), must pass *through the fire*, and be burnt *as wood*, previously. So here is the 'Land of Uz,' or of counsel or wood.

Now it is written, the Lord said to Satan, 'From whence comest thou?' and he answered, 'From going to and fro in the earth, and walking up and down in it';—and this, that Spirit of error has done all through the 'reign of the Beast,' he has walked up and down *in man's heart*, for man is 'the earth'; but now is come the Lord's turn to walk up and down in the earth, or

heart, in Satan's stead. Can anyone imagine that Satan, *as a person*, was 'permitted to appear among the Sons of God in Heaven,' according to men's notions of 'Heaven'? O not so! in this, my Brother, there is a great mystery, which men by *their* 'wisdom' could never fathom. Will those who object to what we have said of the 'Book of Job,' tell us how this circumstance of the Sons of God coming to present themselves before the Lord, and Satan coming among them, took place? No, they cannot; but 'prejudice'—as you, dear Brother, justly observe—'shuts a man's heart from receiving *the truth*'; ah! it is a many-headed monster! Mr Foley has *thought himself* to be the character to whom God would *reveal* His truth, forgetting that the Scripture says, that one whom man never thought of, should 'wear the Crown,'—'He shall come to the astonishment of them that dwell on the earth, whom they look not for.' And if anyone knew the way of the Lord's coming, *beforehand*, how could 'all be foiled,' and how could men be *convinced* that they were *dead to* Divine knowledge? God has now worked in this mysterious way, that every mouth may be stopped from *boasting*, and all become guilty or *confess* they are *blind* before God; and he that is now writing this, never had the most distant thought that God would *appear in him* in this wondrous manner, for of all beings upon the earth, he thought himself the *very last* that God would look upon, much less *choose for* this Glorious work! He *was* indeed 'seeking his own salvation,' and that was all he had a *thought of*, only he was 'grieved from day to day with the filthy conversation of the Sodomites'

—those who *reviled* the Blessed Visitation of God by the dear 'Joanna,' and often spent his time in prayers and tears to God, saying, 'When shall the wickedness of the wicked come to an end! and when will God show forth His Light and His Truth that His Blessed Word might be honoured, and His Glorious Cause raised up, to the confusion of its enemies!' This was the *state* of his mind; but he knew *nothing* of this to which he is *now* called, till the Lord came 'suddenly and unawares' within him, fulfilling the Scripture recorded in Mal. iii. 1-3, 'Levi' is he that is now come with the Covenant of Life and Peace; and *see* a further prophecy of this in chap. ii. 4-8—'And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the *fear* wherewith he feared me, and was *afraid* before My Name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the Priest's lips should *keep knowledge*, and they should seek the law *at his mouth*; for he is the messenger of the Lord of hosts.' Now God and man *being united* makes *one* 'Priest,' this is the 'Covenant' that never was *formed on earth before*; the meaning of the name 'Levi' is 'joined or coupled together,' or 'added to him'; so that Levi is the 'Holy Priesthood' established on earth, and here is the centre of *all things*—God *in* man, and Man in God!—the 'Man of sin' banished hence, and the 'Man of Life'—'Melchisedec' dwelling for evermore.

And now is *the day* that 'the Sons of God came to present themselves before the Lord,' *in Zion*, for 'Zion' is the 'Book of Life where all the members are written,' that is to say, the 'Holy Seed' which is the 'Word of Life' that is to beget all the 'children of God' *into His Divine Life*, is placed in Zion, therefore it is written (Isa. xlv. 13), 'I will place salvation in Zion *for Israel my glory.*' Therefore all the 'Sons of God' are in the 'appointed' Instrument of Life; and 'Satan,' *the evil spirit*, was *permitted* to appear among them until he was *shamed* out, and there was no way to put it or him *to shame*, but by allowing it to tempt and distress the creature without restraint, to prove whether it *could* compel him to give up his confidence and faith in the Lord, and 'curse God to His face,' by its influence and power; so to 'shame the Devil,' God *left* His servant in his hand for a while, and Satan 'tempted the sealed of the Lord,' and cast him down into the deepest temporal and spiritual affliction, yet could not get him to 'murmur *against* God, nor to *charge* God foolishly'; but he said in all his dire afflictions,—'God has *a right* to do as He *pleases with* me!' Then, when he perceived that it was Satan caused his 'Fall,' and that *by that* Power he was *deceived* and afflicted, he rose up *in power* against him, and cried to God, 'Avenge me of my *adversary!*' and he demanded of God to fulfil His Word *upon* 'the enemy,' and to redeem His promise *to man*; and God *did it*, and 'Satan' is proved a '*liar*' and a '*murderer*'; and 'He that sheddeth man's blood, by man now his blood is shed' (Gen. ix. 6), and his power is for ever slain.

Now 'Satan' could not *be destroyed* till things came to this point, viz., till he 'went *beyond his bounds*,' and broke the 'law' that was made *for him*, viz., that if ever he tempted one of those whom God *had 'sealed,'* then his destruction was certain; and this was the 'great mystery' that you are told in the Word by Joanna, was '*in the sealing*,' for this was the *trap* that God laid to *catch* 'Satan,' for that Spirit *knew not* the strength and power of the '*Seal*.' This was the 'millstone that the Woman cast upon his head, out of the tower,' for 'Satan drew near to burn the tower of the flock' (the Lord's 'Anointed'), but that 'certain woman' who was *in the tower* (which was 'Joanna' or *Wisdom*) cast *her blame upon* him, and destroyed his power (*see Judges ix. 50-54*).

Now this, 'the Woman' did *in the man*, for the instrument was the 'tower,' and if 'Satan' or 'Abimelech' (signifies 'My father the King,' *i.e.*, when the 'Father of lies'—the false Spirit *reigned* in the humanity) had been aware *the Woman was there*, he would not have come so *nigh the wall*; so, in another figure, if the 'Philistines' had known that 'Samson's crown lock of hair was *growing again*, after being cut off by "Delilah the harlot," they would never have sent for him to make sport with.' [*See on this, Part II. (Printed), pp. 106-109.*] Then

Zion has certainly given *good measure* here, consistently with his own *growing* power, and his evident estimate of the capacity of his pupil even in this early or rudimentary stage; but is at the same time aware that, 'strong meat belongs to those that are of *full age*.' It is remarkable that he should give forth so great a degree in the *closing* Epistle of this '*Printed*' Series, and of the Fourth Year, for the mystery solved herein, is the harmonious theme of *all* his Writings from *first to last*, though *illustrated* in 'infinite variety' from the Scripture allegories; and this *one theme* is, that God *did* what he promised; and if we can come to the same stage of meekness and submission (in

Wisdom was the 'Seal,' and the stone was *by Her*, rolled back on Satan's head.

Perhaps, my dear Brother, this last part will be rather 'strong meat' for you, but you will have it more fully explained after you have exercised your mind a little upon it.

The 'moon is now turned into blood,' for dark Man is turned into Woman, and She is the blood and *life* of all, and this is the 'Blood of Christ' that must 'wash you all from every stain'; so 'the Woman' (Wisdom) is 'Christ,' who is your 'Helpmeet.' Now please to read p. 223 of S.E.F. for further instruction on this point; and Brother, we shall leave these few things with you till we shall have the pleasure and happiness of seeing you (and those who, with yourself, receive 'the Lord'), which will not be very long. We write in the plural, using the word 'we,' *because* the Man and Woman are one.

And now dear Brother, God is pleased at your wish to be directed by Him in everything; you will please to meet for the present (till we see you) at your own house, or at any of the Friends', and read the writings we send you, and those parts of Joanna's Prophecies to which you may be referred therein; for if you *let* your Lord be with you, in the *belief* of his truth which we

our individual *portions*) to acknowledge God's *right* to *dispose* our lot—either pleasantly or *the reverse*—as His Wisdom sees fit, we may learn something of the wondrous plan and 'trap' to destroy the evil influence, that would lead us to rebel, murmur, and complain, as if we *merited* something *beyond* the existence *given* us in *nature*. The old spirit of *natural* reason, was always *within* its bounds in the beings called men and women, or 'human' kind, but God in taking *one* of these to form a being for *His Praise*, *forbids* its dominion in His new creation; and it was the *old mind* appearing in Ward that made him 'the Devil' to *oppose* God's ways, till Wisdom is gained by sufferings, and 'Satan is *converted*'—into Christ.

here send you, you will find the Spirit within you enlightening your understanding, and confirming you daily in the Light of the Word.

You will have to take a *public* place to set forth the Word of Life in, when we come (Lawrence Street Chapel was taken by Mr C. B. for the purpose); and be assured we are most desirous of seeing you, and enjoying the company of all who long to know the Lord, and to be filled with His righteousness and truth. You have done your duty towards Mr Foley, leave him to his own reflections; 'every *stumbling-block* will now be removed out of the way'; stand valiantly upon your Faith, and ere long the 'gainsayers' will find all their '*props*' knocked from under them, and their false 'heavens' will vanish away like smoke. 'If they said they *were blind*, they should have no sin; but now they say *we see, therefore* their sin' (darkness) 'remaineth.'

From THE UNITED ZION,  
THE LORD IS HERE.

P.S.—Your kind disposition, and your willingness to do the will of God, is truly pleasing, seeing that you desire to promote the Lord's glory on the earth; there is indeed a great need of money at the *present* time, for the expense of printing and travelling is immense.

Well, remember what the Word saith, 'They shall *prosper* that love Zion'; and *now* is *the time* for all to *show* their love and zeal, and help all in their power to *raise up* the Glorious Work; and you know what the Word saith by Joanna, 'Those that are thy helpers here, shall *in the end* be crowned,'—with light, love, peace, and joy.

We could not answer your letter sooner, for the work is very great in answering the numerous inquiries by letters, and in person.

Please to read Zech. viii. and Haggai ii., for they are *now* fulfilling on the broader scale.

Please to write to us directly and inform us how you go on; the work is progressing rapidly here, a great number have joined, and the dear people are beginning now to lift up their heads with joy. Farewell!

We should esteem it a favour if you would take a copy of this letter, and send us the original, for we have not time to make copies, and there are several wanted. Please to give our kind love to Mrs Booth, and we return our sincere thanks for your kind invitation.

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This concludes the *Printed* 'Book of Letters'; and any readers who take a careful survey of the whole, with the two previously-published works, and the one brought out in the January following, will be put in possession of the whole of the facts connected with the *First Year* of Shiloh's Mission; and may trace the difficulties encountered, and the pains taken to adapt the New knowledge to the mind of man, and also the constant flowing stream of Truth meandering through all obstacles, and o'erleaping every barrier in its *invincible* and unretarded progress. Then we must know—having *nature* to overcome—there must be a Power *above* it, who can '*subdue* all things to *Himself*,' and that the *presence* of this Almighty *Spirit* must be *manifest through* the human

mind; and *that* mind, made the 'dwelling-place of the Most High' by His Three-fold Revelation, is become 'Je-sus-Christ' (root, stem, and Branch), the Revealer of all secrets; and *thus* with Zion came the blessed '*Dawn* of a New Era' that never ends.—January 7, Year 74.





[REDACTED]

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